

THE ARABIAN NIGHTS



“THE GOOD HAROUN ALRASCHID.”

The Caliph watching Abon-Hassan on the Throne. (See pp. vii. and 33.)

FIRST FRIENDS IN LITERATURE

THE
ARABIAN NIGHTS

SELECTED AND EDITED FOR SCHOOL READING

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EDWARD ARNOLD
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PREFACE

THE large collection of stories known as “The Arabian Nights’ Entertainments,” or “The Thousand and One Nights,” or simply as “The Arabian Nights,” is a very ancient work. It is mentioned by an old Arab writer in the year A.D. 943, but in the course of ages it has been greatly altered, and new tales have been added from time to time.

The work as it stands at present in the Arabic language probably first appeared at Cairo about the year A.D. 1450. The first European translation was made by a Frenchman, Antoine Galland, and published in Paris in A.D. 1704-8. There have been several English translations, including one by the famous traveller, Sir Richard Burton, and another by Mr. E. W. Lane, from whose version most of the stories here given have been taken.

Some young readers may perhaps want to know, why the book is called “The Arabian Nights’ Entertainments,” or “The Thousand and One

"Nights." Briefly, it is so called because the tales in it are mostly Arabian, and were told to a certain king by his wife, in short portions every night for a thousand and one nights.

But the explanation as to how this came about is in itself an interesting story, which is given on page 9, under the title of "The Vizier's Brave Daughter."

There was not room to include in this little book more than a few of the best-known tales, which all boys and girls ought to know. When those who use it are a little older they will be sure to want to read a larger selection of the stories for themselves. Such great men as Tennyson and Dickens,¹ when they were boys, enjoyed reading "The Arabian Nights." Tennyson has given his recollections of the book in a poem, which begins like this :

"When the breeze of a joyful dawn blew free
In the silken sail of infancy,
The tide of time flowed back with me,
 The forward-flowing tide of time ;
And many a sheeny summer morn,
Adown the Tigris I was borne,
By Bagdat's shrines of fretted gold,

¹ See his story, "A Christmas Carol," Stave II., where he puts his memories of "The Arabian Nights" into the mouth of Ebenezer Scrooge.

High-walled gardens green and old ;
 True Mussulman was I and sworn,
 For it was in the golden prime
 Of good Haroun Alraschid."

There are fourteen stanzas altogether in the poem. The last is as follows :

"Six columns, three on either side,
 Pure silver, underprop a rich
 Throne of the massive ore, from which
 Down-droop'd, in many a floating fold,
 Engarlanded and diaper'd
 With inwrought flowers, a cloth of gold.
 Thereon, his deep eye laughter-stirr'd
 With merriment of kingly pride,
 Sole star of all that place and time,
 I saw him—in his golden prime,
 The GOOD HAROUN ALRASCHID."

The ancient city of Bagdad, on the river Tigris, used to be the great capital of the Arab rulers, called Caliphs, the successors of Mahomet. Haroun Alraschid, who reigned in the ninth century, was one of the greatest of these Caliphs. He and some of his ministers come into a great many of the stories in the "Arabian Nights" (see, for example, pages 30 to 54 and 84 to 88).

Look now at the frontispiece, where you will see a picture of this jovial Caliph, whose name means "Aaron the Just."

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¹ *N.B.*—Words explained in the Glossary are marked in the text with an asterisk.

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THE ARABIAN NIGHTS

THE VIZIER'S BRAVE DAUGHTER

A CERTAIN King found out that his wife, the Queen, was guilty of an act of great wickedness. The discovery made him very angry, and destroyed his faith in women. He put her to death by cutting off her head, and not only that, but he constantly took a new wife and had her beheaded the next day. This cruel custom for three years spread death and terror among the young women of the country, and the survivors all fled to avoid being married to the King.

At last, however, one noble-hearted maiden determined, for the sake of the rest, to risk her life in attempting to turn the King from his bloodthirsty purpose. The Vizier, or chief minister of State, had been ordered to find another wife for the King. He had searched everywhere for one, but without success, and he was in great fear that the King would punish him for not having carried out his orders.

Now the Vizier* had two daughters.¹ The elder had read various books of histories, and the lives of preceding kings, and stories of past generations. It is asserted that she had collected together a thousand books of histories, relating to preceding generations and kings, and works of the poets. And she said to her father on this occasion, "Why do I see thee thus changed, and oppressed with solicitude* and sorrows? It has been said by one of the poets—

"Tell him who is oppressed with anxiety, that anxiety will not last:

As happiness passeth away, so passeth away anxiety."

When the Vizier heard these words from his daughter, he related to her all that had happened to him with regard to the King: upon which she said, "O my father, give me in marriage to this King: either I shall die, and be a ransom for one of the daughters of the Mahometans, or I shall live, and be the cause of their deliverance from him."—"I conjure thee by Allah*," exclaimed he, "that thou expose not thyself to such peril:" but she said, "It must be so."

So he arrayed her, and went to the King.

* Words marked with an asterisk are explained in the Glossary.

• ¹ Their names were Sheherazade and Dinarzade, but, as these are rather difficult words to pronounce, we will simply call them "the Vizier's daughters."

Now she had given directions to her young sister, saying to her, "When I have gone to the King, I will send to request thee to come ; and when thou comest to me, and seest a convenient time, do thou say to me, 'O my sister, relate to me some strange story to beguile the evening :'—and I will relate to thee a story that shall, if it be the will of God, be the means of procuring deliverance."

Her father, the Vizier, then took her to the King, who, when he saw him, was rejoiced, and said, "Hast thou brought me what I desired ?" He answered, "Yes." When the King, therefore, introduced himself to her, she wept ; and he said to her, "What aileth thee ?" She answered, "O King, I have a young sister, and I wish to take leave of her."

So the King sent to her ; and she came ; and after she had waited for a proper opportunity, she said, "O my sister, relate to us a story to beguile the evening."—"Most willingly," answered she, "if this virtuous King permit me."

The King, on hearing these words, and being restless, was pleased with the idea of listening to the story ; and thus, on the first night of the thousand and one, the Vizier's daughter commenced her recitations.

Just as she was reaching the most interesting part of her story, the light of dawn appeared. According

to Eastern custom, it was then necessary for them all to go to prayers and to begin the duties of the day. The Vizier's daughter, of course, knew this, and had purposely spun out the tale in order to leave off in such a way as to make the King very eager to know what was coming next, just as serial stories are arranged nowadays in magazines.

Her sister said to her, “How excellent is thy story! and how pretty! and how pleasant! and how sweet!”—but she answered, “What is this in comparison of that which I will relate to thee in the next night, if I live, and the King spare me!” And the King said, “Truly, I will not kill her until I hear the remainder of her story.”

The King went forth to his hall of judgment, and the Vizier went thither with grave-clothes under his arm. The King gave judgment, until the close of the day, without informing the Vizier of that which had happened, and the minister was greatly astonished. The Court was then dissolved, and the King returned to his palace.

Every night, then, the new Queen contrived to keep the King interested in her tales, and to break off at a critical point, until in this way a thousand and one nights had passed, or nearly three years.

When the Queen had ended these tales, she rose upon her feet, and kissed the ground before the King, and said to him, “O King of the time,

and incomparable one of the age and period. verily I am thy slave, and during a thousand and one nights I have related to thee the history of the preceding generations, and the admonitions* of the people of former times : then have I any claim upon thy majesty, so that I may request of thee to grant to me a wish?" And the King answered her, "Request: thou shalt receive, O Queen."

So thereupon she called out to the nurses and the slaves, and said to them, "Bring ye my children." Accordingly they brought them to her quickly ; and they were three little boys : one of them walked, and one crawled, and one was a baby in arms. And when they brought them, she took them and placed them before the King, and, having kissed the ground, said, "O King of the age, these are thy children, and I request of thee that thou exempt* me from slaughter, as a favour to these infants ; for if thou slay me, these infants will become without a mother, and will not find among women one who will rear them well."

And thereupon the King wept, and pressed his children to his bosom, and said, "I pardoned thee long ago. May God bless thee, and thy father and thy mother, and thy root and thy branch! I call God to witness against me that

I have exempted thee from everything that might injure thee."—So she kissed his hands and his feet, and rejoiced with exceeding joy; and she said to him, "May God prolong thy life, and increase thy dignity and majesty!"

Joy spread through the palace of the King until it became diffused throughout the city, and it was a night not to be reckoned among lives: its colour was whiter than the face of day. The King arose in the morning happy; and he sent for all the soldiers, who came; and he conferred upon his Vizier, the father of the Queen, a sumptuous and magnificent robe of honour, saying to him, "May God protect thee, since thou hast married to me thy generous daughter, who hath been the cause of my repenting of slaying the daughters of the people."

Then he conferred robes of honour upon all the Viziers and Emirs* and lords of the empire, and gave orders to decorate the city thirty days; and he caused not any one of the people of the city to expend aught of his wealth; for all the expense and disbursements* were from the King's treasury. So they decorated the city in a magnificent manner, the like of which had not been seen before, and the drums were beaten and the pipes were sounded, and all the performers of sports exhibited their arts, and the King rewarded

them munificently with gifts and presents. He bestowed alms also upon the poor and needy, and extended his generosity to all his subjects, and all the people of his dominions.

And he and the people of his empire continued in prosperity and joy and delight and happiness until they were visited by the terminator* of delights and the separator of companions.

The pages that now follow are selections from the stories which the Vizier's daughter told to the King.

PRIDE AND A FALL

THE BARBER'S STORY OF HIS FIFTH BROTHER

My fifth brother Alraschar was a pauper, who begged alms by night, and subsisted upon what he thus acquired by day: and our father was a very old man, and he fell sick and died, leaving to us seven hundred pieces of silver, of which each of us took his portion; a hundred pieces.

Now my fifth brother, when he had received his share, was greatly perplexed, not knowing what to do with it; but while he was in this state, it occurred to his mind to buy with it all kinds of articles of glass, and to sell them and make profit. So he bought glass with his hundred pieces of silver, and put it in a large

tray, and sat upon an elevated place, to sell it, leaning his back against a wall.

And as he sat, he meditated, and said within himself, "Verily my whole stock consisteth of this glass: I will sell it for two hundred pieces of silver; and with the two hundred I will buy other glass, which I will sell for four hundred; and thus I will continue buying and selling until I have acquired great wealth. Then with this I will purchase all kinds of merchandise and essences* and jewels, and so obtain vast gain. After that, I will buy a handsome house, and slaves, and horses, and gilded saddles; and I will eat and drink: and I will have all the singers in the city brought to my house that I may hear their songs."

All this he calculated with the tray of glass lying before him.

"Then," said he, "I will send to seek in marriage for me the daughters of Kings and Viziers, and I will demand as my wife the daughter of the chief Vizier; for I have heard that she is endowed with perfect beauty and surprising loveliness; and I will give as her dowry* a thousand pieces of gold. If her father consent, my wish is attained; and if he consent not, I will take her by force in spite of him. And when I have come back to my house, I will

buy ten young slaves, and I will purchase the apparel of Kings and Sultans, and cause to be made for me a saddle of gold set with jewels ; after which I will ride every day upon a horse, with slaves behind me and before me, and go about through the streets and markets to amuse myself, while the people will salute me and pray for me.

“ Then I will pay a visit to the Vizier, who is the father of the maiden, with slaves behind me and before me, and on my right hand and on my left ; and when he seeth me, he will rise to me in humility, and seat me in his own place ; and he himself will sit down below me, because I am his son-in-law. I will then order one of the servants to bring a purse containing the dowry.

And the servant will place the purse before the Vizier ; and I will add to it another purse, that he may know my manly spirit and excessive generosity, and that the world is contemptible in my eye : and when he addresseth me with ten words, I will answer him with two. And I will return to my house ; and when any person cometh to me from the house of the Vizier, I will clothe him with a rich dress : but if any come with a present, I will return it : I will certainly not accept it.

“ Then, on the day of the wedding, I will attire

myself in the most magnificent of my dresses, and sit upon a mattress covered with silk. And when my wife cometh to me, like the full moon, decked with her ornaments and apparel, I will command her to stand before me as stands the timid and the abject*; and I will not look at her, on account of the haughtiness of my spirit and the gravity of my wisdom. Then the maids will say, 'O our master and our lord ! This thy wife, or rather thy handmaid, awaiteth thy kind regard, and is standing before thee: then graciously bestow on her one glance; for the posture hath become painful to her.'

"Upon this, I will raise my head, and look at her with one glance, and again incline my head downwards; and thus I will do until the ceremony is finished. And I will seat myself by the side of the bride; but with averted countenance, that she may say, 'Verily this is a man of a haughty spirit.'

"Then her mother will come to me, and will say to me, 'O my master, look upon thy handmaid with the eye of mercy; for she is submissively standing before thee.' But I will return her no answer. And she will say, 'O my master, my daughter is young, and hath seen no man but thee; and if she experience from thee repugnance, her heart will break. Incline to



THE SAD RESULT OF PRIDE.

her, therefore, and speak to her, and calm her mind.'

"And upon this I will look at her through the corner of my eye, and command her to remain standing before me, that she may taste the savour of humiliation, and know that I am the Sultan of the age. Then her mother will say to me, 'O my master, this is thy handmaid: have compassion upon her, and be gracious to her:'—and she will order her to fill a cup with wine, and to put it to my mouth.

"So her daughter will say, 'O my lord, I conjure thee that thou reject not the cup from thy slave; for verily I am thy slave.' But I will make her no reply; and she will urge me to take it, and will say, 'It must be drunk:'—and will put it to my mouth: and upon this, I will shake my hand in her face, and spurn her with my foot, and do thus."

So saying, he kicked the tray of glass, which, being upon a place elevated above the ground, fell, and all that was in it broke: there escaped nothing. And he cried out and said, "All this is the result of my pride!" And he slapped his face, and tore his clothes, the passengers gazing at him while he wept, and exclaimed, "Ah! O my grief!"

THE BARMECIDE'S FEAST

THE BARBER'S STORY OF HIS SIXTH BROTHER

My sixth brother, Shacabac, was in a state of extreme poverty, possessing nothing of the goods of this perishable world ; and he went forth one day to seek for something with which to stay his departing spirit, and on his way he beheld a handsome house, with a wide and lofty vestibule*, at the door of which were servants, commanding and forbidding. Thereupon he enquired of one of the persons standing there, who answered, "This house belongeth to a man of the sons of the Barmecides*."

My brother, therefore, advanced to the door-keepers, and begged them to give him something ; and they said, "Enter the door of the house, and thou wilt obtain what thou desirest of its master." So he entered the vestibule, and proceeded through it awhile until he arrived at a mansion of the utmost beauty and elegance, having a garden in the midst of it, unsurpassed in beauty by anything that had ever been seen : its floors were paved with marble, and its curtains were hanging around. He knew not in which direction to go ; but advanced to the upper extremity ; and there he beheld a man of handsome countenance and beard, who, on seeing my brother, rose to

him, and welcomed him, enquiring respecting his circumstances.

He accordingly informed him that he was in want; and when the master of the house heard his words, he manifested* excessive grief, and, taking hold of his own clothes, rent them, and exclaimed, "Am I in the city, and thou in it hungry? It is a thing that I cannot endure!"—Then promising him every kind of happiness, he said, "Thou must stay and partake of my salt." But my brother replied, "O my master, I have not patience to wait; for I am in a state of extreme hunger."

Upon this, the master of the house called out, "Boy, bring the basin and ewer*!"—and he said, "O my guest, advance, and wash thy hands." He then performed the same motions as if he were washing his hands; and called to his attendants to bring the table; whereupon they began to come and go as though they were preparing it. After this the master of the house took my brother, and sat down with him at this imaginary table, and proceeded to move his hands and lips as if he were eating; saying to my brother, "Eat, and be not ashamed, for thou art hungry, and I know how thou art suffering from 'the violence of thy hunger.'"

My brother, therefore, made the same motions,

as if he also were eating, whilst his host said to him, "Eat, and observe this bread and its whiteness." To this, my brother at first made no reply; but observed in his own mind, "Verily this is a man who loveth to jest with others:"—so he said to him, "O my master, in my life I have never seen bread more beautifully white than this, or any of sweeter taste." On which the host rejoined, "This was made by a slave of mine whom I purchased for five hundred pieces of gold."

He then called out, "Boy, bring to us the dish the like of which is not found among the viands of Kings!"—and, addressing my brother, he said, "Eat, O my guest; for thou art hungry, vehemently so, and in absolute want of food." So my brother began to twist about his mouth, and to chew, as in eating. The master of the house now proceeded to demand different kinds of viands, one after another; and, though nothing was brought, he continued ordering my brother to eat. Next he called out, "Boy, place before us the chickens stuffed with nuts:"—and said to his guest, "Eat that of which thou hast never tasted the like."

"O my master," replied my brother, "verily this dish hath not its equal in sweetness of flavour:"—and the host, thereupon, began to put his hand to my brother's mouth as though he

were feeding him with morsels ; and proceeded to enumerate to him the various different kinds of viands, and to describe their several excellences ; while his hunger so increased that he longed for a cake of barley-bread.

The host then said to him, “Hast thou tasted anything more delicious than the spices in these dishes ?” “No, O my master,” answered my brother.—“Eat more then,” resumed the host ; “and be not ashamed.”—“I have eaten enough of the meats,” replied the guest.

So the man of the house called to his attendants to bring the sweets ; and they moved their hands about in the air as if they were bringing them ; whereupon the host said to my brother, “Eat of this dish ; for it is excellent ; and of these cakes, by my life ! and take this one before the syrup runs from it.”

“ May I never be deprived of thee, O my master !” exclaimed my brother, proceeding to enquire about the musk* in the cake.—“ This,” answered the host, “ is my usual custom in my house : they always put for me, in each of the cakes, a measure of musk, and half a measure of ambergris*.”—All this time my brother was moving his head and mouth, and rolling about his tongue between his cheeks, as if he were enjoying the sweets.

After this, the master of the house called out to his attendants, "Bring the dried fruits!"—and again they moved about their hands in the air as though they were doing what he ordered. Then he said to my brother, "Eat of these almonds, and of these walnuts, and of these raisins;"—and so on; enumerating the various kinds of dried fruits; and added again, "Eat, and be not ashamed."—"O my master," replied my brother, "I have had enough, and have not power to eat anything more:"—but the host rejoined, "If thou desire, O my guest, to eat more, and to delight thyself with extraordinary dainties, remain not hungry."

My brother now reflected upon his situation, and upon the manner in which this man was jesting with him, and said within himself, "I will do to him a deed that shall make him repent of these actions!"

The man of the house next said to his attendants, "Bring us the wine:"—and, as before, they made the same motions with their hands in the air as if they were doing what he commanded: after which he pretended to hand to my brother a cup, saying, "Take this cup, for it will delight thee:"—and his guest replied, "O my master, this is of thy bounty:"—and he acted with his hand as though he were drinking it.—"Hath it

pleased thee?" said the host.—"O my master," answered my brother, "I have never seen anything more delicious than this wine."

"Drink then," rejoined the master of the house, "and may it be attended with benefit and health:"—and he himself pretended to drink, and to hand a second cup to my brother, who, after he had affected to drink it, feigned himself intoxicated, and, taking his host unawares, raised his hand and struck him such a slap upon his neck that the chamber rang at the blow; and this he followed by a second blow; whereupon the man exclaimed, "What is this, thou vilest of the creation?"

"O my master," answered my brother, "I am thy slave, whom thou hast graciously admitted into thine abode, and thou hast fed him with thy provisions, and treated him with old wine, and he hath become intoxicated, and committed an outrage upon thee; but thou art of too exalted dignity to be angry with him for his ignorance."

When the master of the house heard these words of my brother, he uttered a loud laugh, and said to him, "Verily for a long time have I made game of men, and jested with all persons accustomed to joking and rudeness, but I have not seen among them any who could endure this trick, nor any who had sagacity to conform* to all



REPAID IN HIS OWN COIN.

my actions, excepting thee. Now, therefore, I pardon thee; and be thou my companion in reality, and never relinquish me."

He then gave orders to bring a number of the dishes above mentioned, and he and my brother ate together to satisfaction. The master of the house treated my brother as a familiar friend, became greatly attached to him, and clad him with a costly dress; and on the following morning they resumed their feasting. Thus they continued to live for a period of twenty years.

ABON-HASSAN THE WAG

THERE was a merchant of Bagdad, in the reign of the Caliph* Haroun Alrashid, and he had a son named Abon-Hassan the Wag*. And this merchant died, leaving to his son vast wealth; whereupon Abon-Hassan divided his property into two equal portions, one of which he laid aside, and of the other he expended. He took as his familiar friends a number of the sons of the merchants, and others, and gave himself up to the delights of good drinking and good eating, until all the wealth that he had appropriated to this purpose was consumed.

And upon this he repaired to his associates and relatives and boon-companions, and exposed to them his case, showing them how little property

remained in his possession ; but none of them paid any regard to him, or uttered a word in reply. So he returned to his mother, with a broken heart, and told her of the treatment that he had experienced from his associates, that they would neither do him justice nor even reply to him. But she said, "O Abon-Hassan, thus are the sons of this age : as long as thou hast anything, they draw thee near to them ; and when thou hast nothing, they cast thee off." She was grieved for him, and he sighed and wept.

He then sprang up, and went to the place in which was deposited the other half of his wealth, and upon this he lived agreeably. He took an oath that he would not thenceforth associate with any one of those whom he knew, but only with the stranger, and that he would not associate with any person but for one night, and on the following morning would not recognize him. Accordingly, every night, he went forth and seated himself on the bridge, and when a stranger passed by him, he invited him to an entertainment, and took him to his house, where he entertained him that night, until the morning : he then dismissed him ; and after that, he would not salute him if he saw him.

Thus he continued to do for a whole year ; after which, as he was sitting one day upon the bridge as usual, to see who might come towards

him, Alrashid and certain of his domestics passed by in disguise ; for the Caliph had been feeling dull and had come forth to amuse himself among the people. So Abon-Hassan laid hold upon him, and said to him, "O my master, hast thou any desire for a repast and beverage ?" And Alrashid complied with his request, saying to him, "Conduct us." And Abon-Hassan knew not who was his guest. The Caliph proceeded with him until they arrived at Abon-Hassan's house.

He then said to Abon-Hassan, "O young man, who art thou ? Acquaint me with thy history, that I may requite thee for thy kindness."—But Abon-Hassan smiled, and replied, "O my master, far be it from me that what hath happened should recur, and that I should be in thy company again after this time!"—"And why so ?" said the Caliph, "and why wilt thou not acquaint me with thy case ?"—So Abon-Hassan told him his story, and when the Caliph heard it, he laughed violently, and said, "O my brother, thou art excusable in this matter."

Then a dish of roast goose was placed before him, and a cake of fine bread ; and Abon-Hassan sat, and cut off the meat, and they continued eating until they were satisfied ; when the basin and ewer were brought, and they washed their hands. After this Abon-Hassan lighted for his guest

three candles and three lamps, spread the wine cloth, and brought clear, strained, old, perfumed wine, the odour of which was like fragrant musk, and, having filled the cup, he handed it to the Caliph, waiting upon him as a servant. And the Caliph was pleased with his actions, and the politeness of his words, and said within himself, "I will certainly requite him for this!"

After this, the Caliph said to his host, "O Abon-Hassan, is there any service that thou wouldest have performed, or any desire that thou wouldest have accomplished?" And Abon-Hassan answered, "In our neighbourhood is a mosque*, to which belong an Imam* and four sheikhs*, and whenever they hear music or any sport, they incite the Judge against me, and impose fines upon me, and trouble my life, so that I suffer torment from them. If I had them in my power, therefore, I would give each of them a good beating, that I might be relieved from their excessive annoyance."

Alrashid replied, "May Allah grant thee the accomplishment of thy wish!" And without his being aware of it, he put into a cup a lozenge of bhang*, and handed it to him; and as soon as he had swallowed it, he fell asleep immediately. Alrashid then arose and went to the door, where he found his young men waiting for him, and he

ordered them to convey Abon-Hassan upon a mule, and returned to the palace ; Abon-Hassan being insensible.

And when the Caliph had rested himself in the palace, he called for his Vizier Giafar*, and Abdallah, the Judge of Bagdad, and certain of his chief attendants, and said to them all, " In the morning, when ye see this young man (pointing to Abon-Hassan) seated on the royal couch, pay obedience to him, and salute him as Caliph, and whatsoever he commandeth you, do it." Then going in to his slaves, he directed them to wait upon Abon-Hassan, and to address him as Prince of the Faithful ; after which he entered a private room, and, having let down a curtain over the entrance, slept.

So when Abon-Hassan awoke, he found himself upon the royal couch, with the attendants standing around, and kissing the ground before him ; and a maid said to him, " O our lord, it is the time for morning-prayer." Upon which he laughed, and, looking round about him, he beheld a pavilion whose walls were adorned with gold and ultramarine*, and the roof bespotted with red gold, surrounded by chambers with curtains of embroidered silk hanging before their doors. And he saw vessels of gold and Chinaware and crystal, and furniture and carpets spread, and lighted

lamps, and slaves and other attendants. Whereat he was perplexed in his mind and said, "Truly, either I am dreaming, or this is Paradise, and the abode of Peace." And he closed his eyes.

So a slave said to him, "O my lord, this is not thy usual custom, O Prince of the Faithful." And he was perplexed at his case, and put his head into his bosom, and then began to open his eyes by little and little, laughing, and saying, "What is this state in which I find myself?" And he bit his finger; and when he found that it pained him, he cried, "Ah!"—and was angry.

Then raising his head, he called one of the maids, who answered him, "At thy service, O Prince of the Faithful!" And he said to her, "What is thy name?" She answered, "Cluster of Pearls." And he said, "Knowest thou in what place I am, and who I am?"—"Thou art the Prince of the Faithful," she answered, "sitting in thy palace, upon the royal couch." He replied, "I am perplexed at my case; my reason hath departed, and it seemeth that I am asleep; but what shall I say of my yesterday's guest? I imagine nothing but that he is a devil, or an enchanter, who hath sported with my reason."

All this time the Caliph was observing him,¹ from a place where Abon-Hassan could not see

¹ See frontispiece.

him. And Abon-Hassan looked towards the chief attendant, and called to him. So he came, and kissed the ground before him, saying to him, "Yes, O Prince of the Faithful."

Abon Hassan said, "Who is the Prince of the Faithful?"—"Thou," he answered. Abon-Hassan replied, "Thou liest." And addressing another, he said to him, "O my chief, as thou hopest for Allah's protection, tell me, am I the Prince of the Faithful?"—"Yea," answered the attendant: "thou art at this present time the Prince of the Faithful, and the Caliph of the Lord of all creatures." And Abon-Hassan, perplexed at all that he beheld, said, "In one night do I become Prince of the Faithful! Was I not yesterday Abon-Hassan; and to-day am I Prince of the Faithful?"

And while he was in this state, lo, one of the slaves came in and said to him, "O Prince of the Faithful, the chamberlain is at the door, requesting permission to enter."—"Let him enter," replied Abon-Hassan. So he came in, and, having kissed the ground before him, said, "Peace be on thee, O Prince of the Faithful!" And Abon-Hassan rose, and descended from the couch to the floor; whereupon the chamberlain exclaimed, "Allah! Allah! O Prince of the Faithful! Knowest thou not that all men are thy servants,

and under thy authority, and that it is not proper for the Prince of the Faithful to rise to anyone.”

Abon-Hassan was then told that Giafar the Barmecide, and Abdallah the Judge, and the chiefs of the mamlouks*, begged permission to enter. And he gave them permission. So they entered, and kissed the ground before him, each of them addressing him as Prince of the Faithful. And he was delighted at this, and returned their salutation ; after which, he called the Judge, who approached him, and said, “At thy service, O Prince of the Faithful !”

And Abon-Hassan said to him, “Repair immediately to such a street, and give a hundred pieces of gold to the mother of Abon-Hassan the Wag, with my salutation : then take the Imam of the mosque, and the four sheikhs, inflict upon each of them a good beating ; and when thou hast done that, write a bond* against them, confirmed by oath, that they shall not reside in the street, after thou shalt have paraded them through the city, mounted on beasts, with their faces to the tails, and hast proclaimed before them, ‘This is the recompense of those who annoy their neighbours’ ; —And beware of neglecting that which I have commanded thee to do.”—So the Judge did as he was ordered.

And when Abon-Hassan had exercised his

authority until the close of the day, he looked towards the chamberlain and the rest of the attendants, and said to them, "Depart."

He then called for a slave who was near at hand, and said to him, "I am hungry, and desire something to eat." And he replied, "I hear and obey":—and led him by the hand into the eating chamber, where the attendants placed before him a table of rich viands; and ten slave-girls stood behind his head. Abon-Hassan, looking at one of these, said to her, "What is thy name?" She answered, "Branch of Willow." And he said to her, "O Branch of Willow, who am I?"—"Thou art the Prince of the Faithful," she answered.

He replied, "Thou liest, thou slut! Ye girls are laughing at me."—So she said, "Fear Allah, O Prince of the Faithful: this is thy palace, and the slaves are thine." And upon this he said within himself, "It is no great matter to be effected by God, to whom be ascribed might and glory!"

Then the slaves led him to the drinking-chamber, where he saw what astonished the mind; and he continued to say within himself, "No doubt these are of the Genii*, and this person who was my guest is one of the Kings of the Genii, who saw no way of requiting and compensating me for my kindness to him but by ordering his slaves to address me as Prince of the

Faithful. All these are of the Genii. May Allah then deliver me from them happily!"

And while he was thus talking to himself, lo, one of the slaves filled for him a cup of wine; and one of them threw into his cup a lozenge of bhang; and when he had swallowed it, he fell down senseless.

Alrashid then gave orders to convey him to his house; and the servants did so, and laid him on his bed, still in a state of insensibility. So when he recovered, in the latter part of the night, he found himself in the dark; and he called out. But no one answered him. His mother, however, heard him shouting, and arose and came, and said to him, "What hath happened to thee, O my son, and what hath befallen thee? Art thou mad?"

And when he heard the words of his mother, he said to her, "Who art thou, O ill-omened old woman, that thou addressest the Prince of the Faithful with these expressions?" She answered, "I am thy mother, O my son." But he replied, "Thou liest: I am the Prince of the Faithful, the lord of the countries and the people."—"Be silent," she said, "or else thy life will be lost."

And she began to pronounce spells and recite charms over him, and said to him, "It seemeth, O my son, that thou hast seen this in a dream,

and all this is one of the ideas suggested by the Devil."

She then said to him, "I give thee good news, at which thou wilt be rejoiced."—"And what is it?" said he. She answered, "The Caliph gave orders yesterday to beat the Imam and the four sheikhs, and caused a bond to be written against them, confirmed by oath, that they shall not transgress henceforth against any one by their impertinent meddling; and he sent me a hundred pieces of gold, with his salutation."

When he heard these words from his mother, he uttered a loud cry, with which his soul almost quitted the world; and he exclaimed, "I am he who gave orders to beat the sheikhs, and who sent thee the hundred pieces of gold, with my salutation, and I am the Prince of the Faithful."

Having said this, he rose up against his mother, and beat her with an almond stick, until she cried out, "O ye faithful!" And he beat her with increased violence until the neighbours heard her cries, and came to her relief. He was still beating her, and saying to her, "O ill-omened old woman, am I not the Prince of the Faithful? Thou hast enchanted me!"—And when the people heard his words, they said, "This man hath become mad."

And they laid hold upon him, bound his hands

behind him, and conveyed him to the madhouse. There every day they punished him, dosing him with abominable medicines, and flogging him with whips, making him a madman in spite of himself.

Thus he continued, chained by the neck to a high window, for the space of ten days; after which, his mother came to salute him. And he complained to her of his case. So she said to him, "O my son, fear God in thy conduct: if thou wert Prince of the Faithful, thou wouldest not be in this predicament*."

When he heard this he replied, "Thou hast spoken truth. It seemeth that I was only asleep, and dreamt that they made me Caliph, and assigned me servants and slaves."—So his mother said to him, "O my son, verily Satan doeth more than this." And he replied, "Thou hast spoken truth, and I beg forgiveness of God for the actions committed by me."

They therefore took him forth from the madhouse, and conducted him into the bath; and when he recovered his health, he prepared food and drink, and began to eat. But eating by himself was not pleasant to him; and he said to his mother, "O my mother, neither life nor eating, by myself, is pleasant to me." She replied, "If thou desire to do according to thy will, thy return

to the madhouse is most probable." Paying no attention, however, to her advice, he walked to the bridge, to seek for himself a cup-companion.

And while he was sitting there, lo, Alrashid came to him, in the garb of a merchant: for, from the time of his parting with him, he came every day to the bridge, but found him not till now. As soon as Abon-Hassan saw him, he said to him, "Welcome to thee, O King of the Genii!"

Alrashid said, "What have I done to thee?"

"What more couldst thou do," said Abon-Hassan, "O filthiest of the Genii? I have suffered beating, and entered the madhouse, and they pronounced me a madman. All this was occasioned by thee. I brought thee to my abode, and fed thee with the best of my food; and after that, thou gavest thy Devils and thy slaves entire power over me, to make sport with my reason from morning to evening. Depart from me, therefore, and go thy way."

The Caliph smiled at this, and, seating himself by his side, addressed him in courteous language, and said to him, "O my brother, when I went forth from thee, I inadvertently* left the door open, and probably the Devil went in to thee." Abon-Hassan replied, "Enquire not respecting that which happened to me. And what possessed

thee," he added, "that thou leftest the door open, so that the Devil came in to me, and that such and such things befell me?"—And he related to the Caliph all that had happened to him from first to last, while Alrashid laughed, but concealed his laughter: after which, the Caliph said to him, "Praise be to God that He hath dispelled from thee that which thou hatest, and that I have seen thee again in prosperity!"

But Abon-Hassan replied, "I will not take thee again as my boon-companion, nor as an associate to sit with me; for the proverb saith, 'He who stumbleth against a stone and returneth to it, is to be blamed and reproached':—and with thee, O my brother, I will not feast, nor will I keep company with thee; since I have not found thy visit to be followed by good fortune to me."

The Caliph, however, said, "I have been the means of the accomplishment of thy desire with regard to the Imam and the sheikhs."—"Yes," replied Abon-Hassan. And Alrashid added, "Perhaps something will happen to thee that will rejoice thy heart more than that."—"Then what dost thou desire of me?" said Abon-Hassan.

"My desire," said Alrashid, "is to be thy guest this night." And at length Abon-Hassan said, "On the condition that thou swear to me by the inscription on the seal of Solomon,* the

son of David (on both of whom be peace!), that thou wilt not suffer thy demons to make sport with me." And Alrashid replied, "I hear and obey."*

So Abon-Hassan took him to his abode, and put the food before him and his attendants, and they ate as much as satisfied them ; and when they had finished eating, the servants placed before them the wine.

Abon-Hassan then said to the Caliph, "O my boon-companion, in truth I am sorely perplexed respecting my case. It seemeth that I was Prince of the Faithful, and that I exercised authority and gave and bestowed : and truly, O my brother, it was not a vision of sleep."—But the Caliph replied, "This was the result of confused dreams." And having said this, he put a piece of bhang into the cup, and said, "By my life, drink this cup."

"Verily I will drink it from thy hand," replied Abon-Hassan. So he took the cup, and when he had drunk it, his head fell before his feet. The Caliph then rose immediately, and ordered his young men to convey Abon-Hassan to the palace, and to lay him upon his couch, and commanded the slaves to stand around him. He concealed himself in a place where Abon-Hassan could not see him, and ordered a slave-girl to take her lute

and strike its chords over Abon-Hassan's head, and desired the other slave-girls to play upon their instruments.

Abon-Hassan, awaking, and hearing the sounds of the lutes and tambourines and flutes, and the singing of the slave-girls, cried out, "O my mother!" Whereupon the slave-girls answered, "At thy service, O Prince of the Faithful!" And when he heard this, he exclaimed, "There is no strength nor power but in God, the High! the Great! Come to my help this night; for this night is more unlucky than the former!"—He reflected upon all that had happened to him with his mother, and how he had beaten her, and how he had been taken into the madhouse, and he saw the marks of the beating that he had suffered there.

Then looking at the scene that surrounded him, he said, "These are all of them of the Genii, in the shapes of human beings! I commit my affair unto Allah!"—And looking towards a slave by his side, he said to him, "Bite my ear, that I may know if I be asleep or awake." The slave said, "How shall I bite thine ear, when thou art the Prince of the Faithful?" But Abon-Hassan answered, "Do as I have commanded thee, or I will strike off thy head." So he bit it until his teeth met together, and Abon-Hassan uttered a loud shriek.—Alrashid (who was behind a cur-

tain), and all who were present, fell down with laughter, and they said to the slave, "Art thou mad, that thou bitest the ear of the Caliph?"

And Abon-Hassan said to them, "Is it not enough, O ye wretches of Genii, that hath befallen me? But ye are not in fault: the fault is your chief's, who transformed you from the shapes of Genii into the shapes of human beings. I implore help against you this night by the Verse of the Throne, and the Chapter of Sincerity!"¹

Then Alrashid exclaimed from behind the curtain, "Thou hast killed us, O Abon-Hassan!" And Abon-Hassan recognized him, and kissed the ground before him, greeting him with a prayer for the increase of his glory, and the prolongation of his life. Alrashid then clad him in a rich dress, gave him a thousand pieces of gold, and made him one of his chief boon-companions.

Abon-Hassan, after this, became a greater favourite with the Caliph than all the other boon-companions, so that he sat with the Caliph and his wife the lady Zobeide, and he married her female Treasurer, whose name was Nouzatalfuad. With this wife he resided, eating and drinking and enjoying a delightful life, until all the money that they possessed had gone; whereupon he said

¹ These are the names of certain portions of the Koran, the sacred book of the Mohammedan religion.

to her, "O Nouzatalfuad!" And she answered, "At thy service."

"I desire," said he, "to practise a trick upon the Caliph, and thou shalt practise a trick upon the lady Zobeide, and we will obtain from them immediately two hundred pieces of gold, and two pieces of silk."—"Do what thou desirest," replied she: "and what," she asked, "is it?" He answered, "We will feign ourselves dead. I will die before thee, and lay myself out: then do thou spread over me a napkin of silk, and unfold my turban* over me, and tie my toes, and put upon my body a knife and a little salt: after which, dishevel* thy hair, and go to thy lady Zobeide, and tear thy vest and slap thy face, and shriek.

"So she will say to thee, 'What is the matter with thee?' And do thou answer her, 'May thy head long survive Abon-Hassan the Wag; for he is dead!' Whereupon she will mourn for me, and weep, and will order her female Treasurer to give thee a hundred pieces of gold, and a piece of silk, and will say to thee, 'Go, prepare his corpse for burial, and convey it forth to the grave.' So thou shalt receive from her the hundred pieces of gold, and the piece of silk, and come hither.

"And when thou comest to me, I will rise, and thou shalt lay thyself down in my place, and I

will go to the Caliph, and say to him, 'May thy head long survive Nouzatalfuad!' And I will tear my vest, and pluck my beard; upon which he will mourn for thee, and will say to his Treasurer, 'Give to Abon-Hassan a hundred pieces of gold, and a piece of silk':—and he will say to me, 'Go, prepare her corpse for burial, and convey it forth to the grave.' So I will come to thee."—And Nouzatalfuad was delighted with this, and replied, "Truly this is an excellent stratagem!"

The trick was carried out, and everything happened that Abon-Hassan expected. The lady Zobeide, on hearing of his death, gave his wife a hundred pieces of gold and a piece of silk. The Caliph, likewise, when Abon-Hassan announced his wife's death, gave him a similar present. Presently, however, the Caliph went to see the lady Zobeide, and condoled with her on the death of her slave-girl, Nouzatalfuad.

Zobeide replied that it was not Nouzatalfuad, but Abon-Hassan, who was dead. Then followed a heated argument between the Caliph and his wife. At length the Caliph sent Mesrour the Executioner to see which of the two was really dead. Abon-Hassan saw him coming, and made Nouzatalfuad lie down and pretend to be dead. Mesrour found her so and told the Caliph. Zobeide, however, refused to believe it.

Upon this, the Caliph laughed, and said, "Tell it again and again to thy mistress, the person of little sense." But when the lady Zobeide heard the words of Mesrour, she was enraged, and said, "None is deficient in sense but he who believeth a slave." And she abused Mesrour, while the Caliph continued laughing ; and Mesrour was displeased, and said to the Caliph, "He spoke truth who said, that women are deficient in sense and religion."

The lady Zobeide then said, "O Prince of the Faithful, thou sportest and jestest with me, and this slave deceiveth me for the purpose of pleasing thee ; but I will send, and see which of them is dead." The Caliph replied, "Do so." And she called to an old woman, a confidential slave, and said to her, "Repair quickly to the house of Nouzatalfuad, and see who is dead, and delay not thy return." And she threw money to her.

So the old woman went forth running ; the Caliph and Mesrour laughing. The old woman ran without ceasing until she entered the street. Then Abon-Hassan saw her and knew her ; and he said to his wife, "O Nouzatalfuad, it seemeth that the lady Zobeide hath sent to us to see who is dead, and hath not believed what Mesrour hath said respecting thy death : wherefore she hath sent the old woman, to ascertain the truth of the

matter. It is therefore more proper now for *me* to be dead, that the lady Zobeide may believe thee."

Then Abon-Hassan laid himself along, and Nouzatalfuad covered him, and bound his eyes and his feet, and seated herself at his head, weeping. And the old woman came in to Nouzatalfuad, and saw her sitting at the head of Abon-Hassan, weeping, and enumerating his merits.

When Nouzatalfuad saw the old woman, she shrieked, and said to her, " See what hath befallen me ! Abon-Hassan hath died and left me single and solitary !"—Then she shrieked again, and tore her clothes in pieces, and said to the old woman, " O my mother, how good he was !" The old woman replied, " Truly thou art excusable ; for thou hadst become habituated* to him, and he had become habituated to thee."

And knowing how Mesrour had acted to the Caliph and the lady Zobeide, she said to Nouzatalfuad, " Mesrour is about to cause a quarrel between the Caliph and the lady Zobeide."—" And what is this cause of quarrel, O my mother ?" said Nouzatalfuad. The old woman answered, " O my daughter, Mesrour hath come to them and told them that thou wast dead, and that Abon-Hassan was well."

" O my aunt," replied Nouzatalfuad, " I was

just now with my lady, and she gave me a hundred pieces of gold, and a piece of silk : and see thou my condition, and what hath befallen me ! I am perplexed ; and what shall I do, single and solitary ? Would that I had died, and that he had lived !”—Then she wept, and the old woman wept with her, and advancing, and uncovering the face of Abon-Hassan, saw his eyes bound, and swollen from the bandage. And she covered him, and said, “ Truly, O Nouzatalfuad, thou hast been afflicted for Abon-Hassan.”

And she consoled her, and went forth from her, running, until she went in to the lady Zobeide, when she related to her the story ; on hearing which, the lady Zobeide laughed, and said, “ Tell it to the Caliph, who hath pronounced me of little sense, and caused this ill-omened, lying slave to behave arrogantly towards me.”

But Mesrour said, “ This old woman lieth. I saw Abon-Hassan in good health, and it was Nouzatal-fuad who was lying dead.” The old woman replied, “ It is thou who liest, and thou desirest to excite a quarrel between the Caliph and the lady Zobeide.” Mesrour rejoined, “ None lieth but thou, O ill-omened old woman, and thy lady believeth thee, for she is disordered in mind.” And upon this, the lady Zobeide cried out at him, enraged at him and at his words ; and she wept.

At length the Caliph said to her, “I lie, and Mesrour lieth, and thou liest, and thy female slave lieth. The right course, in my opinion, is this, that we four go together to see who among us speaketh the truth.” So Mesrour said, “Arise with us, that I may bring misfortunes upon this ill-omened old woman, and beat her for her lying.”

“O thou imbecile in mind!” exclaimed the old woman: “is thy sense like mine?” “Nay, thy sense is like that of a hen.”—And Mesrour was enraged at her words, and would have laid violent hands upon her; but the lady Zobeide, having pushed him away from her, said to him, “Immediately will her veracity be distinguished from thine, and her lying from thine.”

They all four arose, laying wagers* with each other, and went forth and walked from the gate of the palace until they entered the gate of the street in which dwelt Abon-Hassan the Wag.

Abon-Hassan saw them, and said to his wife Nouzatalfuad, “In truth, everything that is slippery is not a pancake, and not every time that the jar is struck doth it escape unbroken. It seemeth that the old woman hath gone and related the story to her lady, and acquainted her with our case, and that she hath contended with Mesrour, and they have laid wagers respecting our death: so the Caliph and Mesrour and the

lady Zobeide and the old woman have all four come to us."

And upon this Nouzatalfuad arose from her extended position, and said, "What is to be done?" Abon-Hassan answered her, "We will both feign ourselves dead, and lay ourselves out, and hold in our breath." And she assented to his proposal.

They both stretched themselves along, bound their feet, closed their eyes, and held in their breath, and covered themselves with the veil. Then the Caliph and Zobeide and Mesrour and the old woman entered the house of Abon-Hassan the Wag, and found him and his wife extended as if they were dead. And when the lady Zobeide saw them, she wept, and said, "They continued to assert the death of my female slave until she actually died; but I imagine that the death of Abon-Hassan so grieved her that she died after him in consequence of it."

The Caliph, however, said, "Do not prevent me with thy talk and assertions; for she died before Abon-Hassan, because Abon-Hassan came to me with his clothes torn in pieces, and with his beard plucked, and striking his breast with two clods; and I gave him a hundred pieces of gold with a piece of silk, and said to him, 'Go, prepare her body for burial, and I will give thee

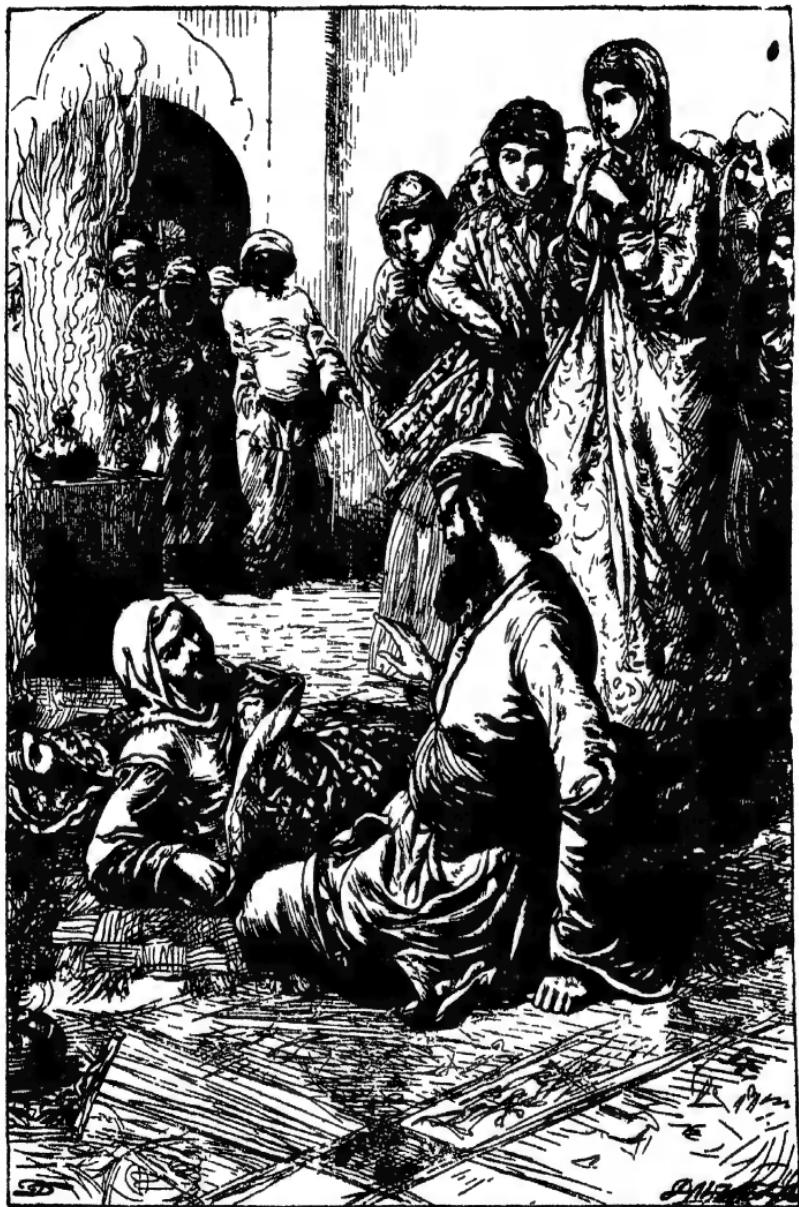
a wife better than her,'—and it appears that her loss was insupportable to him ; so he died after her. I have therefore overcome thee, and gained thy stake*."—But the lady Zobeide replied in many words, and a long dispute ensued between them.

The Caliph then seated himself at the heads of the two pretended corpses, and said, "By the tomb of the Apostle of Allah (God favour and preserve him !), and by the tombs of my ancestors, if any one would acquaint me which of them died before the other, I would give him a thousand pieces of gold."

And when Abon-Hassan heard these words of the Caliph, he quickly rose and sprang up, and said, "It was I who died first, O Prince of the Faithful. Give me the thousand pieces of gold, and so acquit thyself of the oath that thou hast sworn."

Then Nouzatalfuad arose and sat up before the Caliph and the lady Zobeide, who rejoiced at their safety. But Zobeide chid* her. The Caliph and the lady Zobeide congratulated them both on their safety, and knew that this pretended death was a stratagem for the purpose of obtaining the gold : so the lady Zobeide said to Nouzatalfuad,

"Thou shouldst have asked of me what thou desiredst without this proceeding, and not have



ABON-HASSAN RISING FROM THE DEAD.

tortured my heart on thine account."—"I was ashamed, O my mistress," replied Nouzatalfuad.

But as to the Caliph, he was almost senseless from laughing, and said, "O Abon-Hassan, thou hast not ceased to be a wag, and to do wonders and strange acts." Abon-Hassan replied,

"O Prince of the Faithful, this stratagem I practised owing to the dissipation* of the wealth that I received from thy hand ; for I was ashamed to ask of thee a second time. When I was alone, I was not tenacious* of wealth ; but since thou hast married me to this woman who is with me, if I possessed all thy wealth I should make an end of it. And when all that was in my possession was exhausted, I practised this stratagem, by means of which I obtained from thee these hundred pieces of gold, and the piece of silk, all of which are an alms of our lord. And now make haste in giving me the thousand pieces of gold, and acquit thyself of thine oath."

At this the Caliph and the lady Zobeide both laughed ; and after they had returned to the palace, the Caliph gave to Abon-Hassan the thousand pieces of gold, saying to him, "Receive them as a gratuity on account of thy safety from death." In like manner also the lady Zobeide gave to Nouzatalfuad a thousand pieces of gold, saying to her the same words. Then the Caliph

allotted to Abon-Hassan an ample salary and ample supplies, and he ceased not to live with his wife in joy and happiness, until they were visited by the terminator of delights, and the separator of companions, the devastator* of palaces and houses, and the replenisher* of the graves.

SINDBAD THE SAILOR THE STORY OF HIS FIFTH VOYAGE

WHEN I¹ returned from the fourth voyage, and became immersed* in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea-voyage.

I packed up the bales*, and departed from the city of Bagdad to the city of Balsora;² and, walking along the bank of the river, I saw

¹ Sindbad is telling the story himself.

² Now called Basara. A town near the mouth of the Euphrates, after its junction with the Tigris.

a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus* was new, and I hired for it a master and sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire.

We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do until we arrived one day at a large island, destitute of inhabitants. There was no person upon it; it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves with a sight of it, and lo, it was a great egg of a roc*.

Now when the merchants had landed, and were diverting themselves with viewing it, not knowing that it was the egg of a roc, they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young roc appeared within it. So they pulled it and took it forth from the shell, and killed it, and took from it abundance of meat.

I was then in the ship, and knew not of it, and they acquainted me not with that which they did. But in the meantime one of the passengers said to me, "O my master, arise and divert thyself with this sight of this egg, which we imagined to be a dome." I therefore arose to take a view of it, and found the merchants striking the egg. I called out to them, "Do not this deed ; for the roc will come and demolish our ship, and destroy us!" But they would not hear my words.

And while they were doing as above related, behold, the sun become concealed from us, and the day grew dark, and there came over us a cloud by which the sky was obscured, so we raised our heads to see what had intervened between us and the sun, and saw that the wings of the roc were what veiled from us the sun's light, so that the sky was darkened. And when the roc came, and beheld its egg broken, it cried out at us ; whereupon its mate came to it, and they flew in circles over the ship, crying out at us with a voice more vehement* than thunder.

So I called out to the master and the sailors, and said to them, "Push off the vessel, and seek safety before we perish." The master therefore hastened, and, the merchants having embarked, he loosed the ship, and we departed from that island. And when the rocs saw that we had put

forth to sea, they absented themselves from us for a while.

We proceeded, and made speed, desiring to escape from them, and to quit their country ; but lo, they had followed us, and they now approached us, each of them having in its claws a huge mass of rock from a mountain ; and the male bird threw the rock that he had brought upon us. The master, however, steered away the ship, and the mass of rock missed her by a little space. It descended into the sea by the ship, and the ship went up with us, and down, by reason of the mighty plunging of the rock, and we beheld the bottom of the sea in consequence of its vehement force.

Then the other roc threw upon us the rock that she had brought, which was smaller than the former one, and, as destiny had ordained, it fell upon the stern of the ship, and crashed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.

I strove to save myself, impelled by the sweet-ness of life, and God (whose name be exalted !) placed within my reach one of the planks of the ship ; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island in the midst of the

sea, and destiny cast me to that island. I therefore landed upon it ; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered.

I then threw myself down upon the shore of the sea, and remained lying there a while, until my soul felt at ease, and my heart was tranquilized, when I walked along the island, and saw that it resembled one of the gardens of Paradise. Its trees bore ripe fruits, its rivers were flowing, and its birds were warbling. Upon that island was an abundance of trees and fruits and flowers.

So I ate of the delicious fruits until I was satiated, and I drank of those rivers until I was satisfied with drink. I then remained sitting upon the island till evening came, and night approached ; whereupon I arose ; but I was like a slain man, by reason of the fatigue and fear that I had experienced ; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then arose and stood up, and walked among the trees ; and I saw a streamlet, by which sat an old man, a comely person, who was clad from the waist downwards with a covering made of the leaves of trees. So I said within myself, “ Perhaps this old man hath landed

upon this island and is one of the shipwrecked persons with whom the vessel fell to pieces.

I then approached him and saluted him, and he returned the salutation by a sign without speaking ; and I said to him, "O sheikh", what is the reason of thy sitting in this place ?" Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, "Carry me upon thy neck, and transport me from this place to the other side of the streamlet." I therefore said within myself, "I will act kindly with this person, and transport him to this place to which he desireth to go : perhaps I shall obtain for it a reward."

Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me ; when I said to him, "Descend at thine ease." But he descended not from my shoulders. He had twisted his legs round my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness.

So I was frightened at him, and desired to throw him down from my shoulders ; but he pressed upon my neck with his feet, and squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead.



SINBAD AND THE OLD MAN OF THE SEA

He then raised his legs, and beat me upon my back and my shoulders ; and I suffered violent pain ; wherefore I rose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him ; and he made a sign to me that I should go in among the trees, to the best of the fruits.

When I disobeyed him, he inflicted upon me with his feet blows more violent than those of whips ; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me. I was his captive.

We went on into the middle of the island, among the trees, and he descended not from my shoulders by night nor by day. When he desired to sleep, he would wind his legs round my neck, and sleep a little, and then he would arise and beat me, whereupon I would arise with him quickly, unable to disobey him, by reason of the severity of that which I suffered from him ; and I blamed myself for having taken him up, and having had pity on him.

I continued with him in this condition, enduring the most violent fatigue, and said within myself, “I did a good act unto this person, and it hath become an evil to myself ! I will never more do good unto any one as long as I live !”—I begged

of God (whose name be exalted !), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins*, many of which were dry. Upon this I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine ; and every day I used to drink of it, to help myself to endure the fatigue that I underwent.

So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, "What is this ?" And I answered him, "This is something agreeable, that invigorateth the heart and dilateth* the mind." Then I ran with him, and danced among the trees ; I was exhilarated, and clapped my hands, and sang, and was joyful.

Therefore when he saw me in this state, he made a sign to me to hand him the pumpkin, that he might drink from it ; and I feared him, and gave it to him ; whereupon he drank what remained in it, and threw it upon the ground,

and, being moved with merriment, began to shake upon my shoulders. He then became intoxicated; all his limbs, and the muscles of his sides, became relaxed, and he began to lean from side to side upon my shoulders.

So when I knew that he was drunk, and that he was unconscious of existence, I put my hand to his feet, and loosed them from my neck. Then I stooped with him, and sat down, and threw him upon the ground. I scarcely believed that I had liberated myself and escaped from the state in which I had been; but I feared him, lest he should arise from his intoxication, and torment me. I therefore took a great mass of stone from among the trees, and, coming to him, struck him upon his head as he lay asleep, and he was killed.

After that I walked about the island, with a happy mind, and came to the place where I was before, on the shore of the sea. And I remained upon that island, eating of its fruits, and drinking of the water of its rivers, for a length of time, and watching to see some vessel passing by me, until I was sitting one day, reflecting upon the events that had befallen me and happened to me, and I said within myself, "I wonder if God will preserve me in safety, and if I shall return to my country, and meet my family and my companions."

And lo, a vessel approached from the midst of

the roaring sea agitated with waves, and it ceased not in its course until it anchored at that island ; whereupon the passengers landed there. So I walked towards them ; and when they beheld me, they all quickly approached me and assembled around me, inquiring respecting my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me ; whereat they wondered extremely.

And they said to me, " This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was beneath his limbs and escaped from him excepting thee ; and praise be to God for thy safety !" Then they brought me some food, and I ate until I was satisfied ; and they gave me some clothing, which I put on.

After this, they took me with them in the ship ; and when we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which overlooked the sea. That city is called the City of the Apes ; and when the night cometh, the people who reside in it go forth from the doors that open upon the sea, and, embarking in boats and ships, pass the night upon the sea, in their fear of the apes, lest they should come down upon them in the night from the mountains.

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, and I sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, "O my master, it seemeth that thou art a stranger in this country." I therefore replied, "Yes: I am a stranger and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in the city, and returned, but saw not the ship."—And he said, "Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee." So I replied, "I hear and obey."

I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned in the boat to the city, and landed, and each of them went to his occupation. Such hath been always their custom, every night; and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the

mountains until the evening, when they return to the city.

Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants, was this. A person of the party with whom I passed the night said to me,

“ My master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself ? ”

And I answered him, “ No, by Allah, O my brother : I am acquainted with no art, nor do I know how to make anything. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods ; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission of God ; for He provided me with a piece of a plank, upon which I placed myself ; and it was the means of my escape.”

And upon this the man arose and brought me a cotton bag, and said to me, “ Take this bag, and fill it with pebbles, and go forth with a party of the inhabitants. I will associate thee with them, and give them a charge respecting thee, and do thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted, to make thy voyage, and to return to thy country.”

Then that man took me and led me forth from

the city, and I picked up small pebbles, with which I filled that bag. And lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, "This is a stranger ; so take him with you, and teach him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain a reward and recompense."

And they replied, "We hear and obey." They welcomed me, and took me with them and proceeded, each of them having a bag like mine, filled with pebbles ; and we ceased not to pursue our way until we arrived at a wide valley, wherein were many lofty trees, which no one could climb.

In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags ; upon which the apes began to pluck off the fruits of those trees, and to throw them at the men ; and I looked at the fruits which the apes threw down, and lo, they were cocoa-nuts.

When I saw the party do thus, I chose a great tree, upon which were many apes, and, advancing to it, proceeded to pelt those apes with stones ; and they broke off nuts from the tree and threw them at me. So I collected them as the rest of

the party did, and the stones were not exhausted from my bag until I had collected a great quantity. And when the party had ended this work, they gathered together all that was with them, and each of them carried off as many of the nuts as he could.

We then returned to the city during the remainder of the day, and I went to the man, my companion, who had associated me with the party, and gave him all that I had collected, thanking him for his kindness. But he said to me, "Take these and sell them, and make use of the price." And afterwards he gave me the key of a place in his house, and said to me,

"Put here these nuts that thou hast left, and go forth every day with the party as thou hast done this day; and of what thou bringest, separate the bad, and sell them, and make use of their price; and the rest keep in thy possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage."

I did as he told me, and continued every day to fill the bag with stones, and to go forth with the people, and do as they did. They used to commend me, one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-

nuts, and I sold a great quantity, the price of which became a large sum in my possession. I bought everything that I saw and that pleased me ; my time was pleasant, and my good fortune increased throughout the whole city.

I remained in this state for some time ; after which, as I was standing by the sea-side, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country.

He replied, "It is thine to determine." I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day.

We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged ; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon* and pepper. From that island I took with me a large

quantity of pepper and cinnamon. in exchange for cocoa-nuts.

And we came after that to the pearl-fisheries ; whereupon I gave to the divers some cocoa-nuts, and said to them, " Dive for my luck and lot." Accordingly they dived in the bay there, and brought up a great number of large and valuable pearls ; and they said to me, " O my master, thy fortune is good !" So I took up into the ship what they had brought up for me, and we proceeded, and continued our voyage until we arrived at Balsora, where I landed, and remained a short time.

I then went thence to the city of Bagdad, entered my quarter, came to my house, and saluted my family and companions, who congratulated me on my safety. I stored all the goods that I had brought with me, clothed the orphans and the widows, bestowed alms and gifts, and made presents to my family and my companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my gain and profits, and resumed my first habits of familiar intercourse and fellowship.

Such were the most wonderful things that happened to me in the course of the fifth voyage :

but sup ye,¹ and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

IBRAHIM AND GEMILA

CASIB, the lord of Egypt, had a son, named Ibrahim, than whom there was none more beautiful; and by reason of his fear for him, he would not allow him to go out, save to the Friday-prayers. Now he passed, going forth from the Friday-prayers, by an old man, with whom were many books, and he alighted from his horse, and seated himself by him, and, turning over the books and examining them, he saw in one of them a picture of a maiden, which almost spoke.

None more beautiful than she had been seen on the face of the earth. Thereupon his reason was captivated, and he said to the man, "O sheikh, sell me this picture." And he kissed the ground before him, and replied, "O my lord, without price." So he gave him a hundred pieces of gold, and took the book in which was this picture; and he occupied himself with looking at it every day.

He abstained from food and drink and sleep, and he said within himself, "Had I asked the

¹ Sindbad is telling the story to a party of his friends.

bookseller respecting the painter of this picture, who he was, probably he had informed me; and if the original of it be living, I might find her; and if it be a picture not representing any particular person, I would cease to torment myself on account of a thing that hath no real existence." So when the next Friday arrived, he passed by the bookseller, who rose up to him, and he said to him, "O uncle, inform me who painted this picture." He replied, "O my lord, a man of the inhabitants of Bagdad, named Sandalani, painted it, and I know not whose portrait it is."

The next morning Ibrahim secretly left his father's palace, taking with him a bag full of jewels and gold, and joined a caravan which was crossing the desert. In two months they arrived at Bagdad, and Ibrahim went to a street of which the bookseller had told him. He asked a sheikh sitting at the door of his house what he would charge for a lodging, but the sheikh hospitably invited him to stay there as a guest. They had a meal and played chess together, and the sheikh asked Ibrahim why he had come to Bagdad. Ibrahim then told him the whole story.

Upon this, the sheikh said, "O my son, I am Sandalani, and this is a wonderful thing. How is it that destiny hath driven thee to me?"—And when the young man heard his words, he rose to

him and embraced him, and said to him, "I conjure thee that thou tell me whose portrait it is." And he replied, "I hear and obey." He then arose and opened a cupboard, and took forth from it a number of books in which he had painted this picture, and said :

"Know, O my son, that the original of this portrait is the daughter of my paternal uncle. She is in Balsora,¹ and her father is Governor of Balsora. She is named Gemila ; and there is not on the face of the earth a person more beautiful than she ; but she is averse from men, and cannot bear the mention of a man in her company."

"I went to my uncle, desiring that he should marry me to her, and I was lavish of wealth to him ; but he consented not to my proposal ; and when his daughter knew thereof, she was enraged, and sent to me a message, saying in it, 'If thou have sense, remain not in this city : for if thou do, thou wilt perish, and thy sin will be on thine own neck.' And she is a virago* among viragos. I therefore went forth from Balsora with broken heart, and I painted this portrait in the books, and dispersed them in the countries."

Sandalani pretended that he had given up all hope of winning Gemila for himself, and offered to help Ibrahim to obtain an interview with her.

¹ See p. 55. Footnote.

Balsora, where she lived, was a city further down the river from Bagdad, so Sandalani provided Ibrahim with a boat to go there. At Balsora he stayed at an inn, and made friends with the door-keeper and his wife, to whom he told his story. The door-keeper advised him to seek help from a hump-backed tailor in the town, who was tailor to the lady Gemila.

Then Ibrahim made friends with the tailor, and told him his story. The tailor advised him to take a boat down the river to a garden by the riverside which belonged to Gemila, and there ask help of another hump-backed man (like himself), whom he would find sitting by the landing-place. All these friends told him that there was great peril in the adventure, and that they helped him at the risk of their lives, for no one was allowed to go near the garden. Ibrahim, however, was not to be deterred by the thought of danger.

And when he arose in the following morning, he came to the bank of the Tigris, and lo, he saw a boatman lying asleep. So he woke him, and gave him ten pieces of gold, saying to him, "Convey me to the country below Balsora." The man replied, "O my master, on the condition that I go not further than a league; for if I go a span* beyond that distance, we both perish." And he said to him, "As thou pleasest." He therefore

took him, and proceeded with him down the river ; and when he came near to the garden, he said, "O my son, beyond this point I cannot go ; for if I pass this limit, we both perish."

So Ibrahim took forth and gave him ten other pieces of gold, and said to him, "Receive this money, that thou mayest have recourse to it to amend thy state." And the man was abashed at him, and said, "I commit the affair to God, whose name be exalted !" And he proceeded down the river with him ; and when he arrived at the garden, the young man arose in his joy, leaped from the boat as far as a spear's throw, and threw himself down ; and the boatman returned, fleeing.

The young man then advanced, and he saw all that the humpback had described to him with respect to the garden. He saw its gate open, and in the vestibule was a couch of ivory, on which was sitting a humpbacked man of comely countenance, clad in apparel ornamented with gold, and having in his hand a mace* of gilt silver. So the young man went quickly and threw himself on his hand and kissed it ; whereupon he said to him, "Who art thou, and whence hast thou come, and who brought thee hither, O my son ?"

Then Ibrahim said to him, "O uncle, I am an ignorant, strange youth." And he wept ; and the

man was moved with pity for him, and said to him, "No harm shall befall thee. If thou be in debt, may God discharge thy debt; and if thou be in fear, may God appease thy fear!" So he replied, "O uncle, I have no fear, nor am I in debt; but have with me abundant wealth, by the good pleasure of God, and His aid." The man therefore said to him, "O my son, what is thine affair, that thou hast exposed thy life and thy beauty to peril by coming to a place of destruction?"

And the young man related to him his story, and explained to him his case; and when the humpback heard his words, he hung down his head a while towards the ground, and said, "Is the humpbacked tailor the person who directed thee to me?" He answered him, "Yes." And he rejoined, "This is my brother, and he is a blessed man." Then he said, "O my son, if affection for thee had not entered into my heart, and if I had not pitied thee, thou hadst perished, thou and my brother and the door-keeper of the inn and his wife."

And he said, "Know that there is not on the face of the earth the like of this garden, and it is called the Garden of the Pearl. No one hath entered it, during the period of my life, except the Sultan and myself and its owner Gemila and

her attendants ; and I have resided in it twenty years, and have not seen any man [except the Sultan] come to this place. In the course of every forty days, the lady Gemila cometh hither in the vessel, and ascendeth amid her slaves, in a canopy of satin, the borders of which ten slaves hold up with hooks of gold, till she entereth : so I have not seen her. But I have nothing save my life to give, and I will expose it to peril for thy sake."

And thereupon the young man took his hand ; and the humpback said to him, "Sit with me until I contrive for thee a mode of proceeding."

The humpbacked gardener then showed Ibrahim the wonders of the garden, and told him that Gemila would be coming thither the next day. Then he pointed out a hidden arbour among the trees where Ibrahim could hide, and so obtain a glimpse of her face as she danced among her maidens.

He passed the night with the gardener, and when the morning came the gardener came to him, with sallow complexion,¹ and said to him, "Arise, O my son, and ascend to the arbour* ; for the slaves have come to spread the furniture in the place, and she will come after them ; and beware thou of coughing, or blowing thy nose, or sneezing ; for if thou do, we shall both perish."

¹ That is, pale from fear.

The young man therefore arose and ascended to the arbour, and the gardener departed, saying, “God grant thee safety, O my son!” And while the young man was sitting, lo, there approached five slave-girls, the like of whom no one had beheld.

They entered the dome-crowned pavilion and washed the place, sprinkled it with rose-water, and spread the brocade*. And there approached after them fifty slave-girls, with musical instruments, and Gemila was amid them, within a red canopy* of brocade, and the slaves held up the skirts of the canopy with hooks of gold until she entered the pavilion. So the young man saw not of her, nor of her apparel, aught; and he said within himself, “All my labour is lost; but I must wait until I see how the case will be.” The slaves brought forward the food and drink; and they ate, and washed their hands, and set for Gemila a throne, on which she seated herself.

Then they all played on the musical instruments, and sang with mirth-exciting voices. And lo, the curtain was raised, and Gemila came forth, laughing; and Ibrahim saw her. Upon her were ornaments and apparel, and on her head was a crown set with fine pearls and with jewels, and on her neck a necklace of pearls, and around her waist a girdle of oblong chrysolites*, the strings of

which were of jacinths* and pearls. And there-upon the slaves arose, and kissed the ground before her, while she laughed.

When Ibrahim beheld her he became unconscious of his existence, and his reason was confounded, and his mind was perplexed, in consequence of his amazement at loveliness the like of which was not seen upon the face of the earth.

Now, while he was looking at her, lo, a glance of her eye was directed towards him, and she saw him ; and when she beheld him, her countenance changed, and she said to her female slaves, “Sing ye until I return to you.”

Then she took a knife, and came towards him, saying, “There is no strength nor power but in God, the High, the Great !” And when she drew near, he became unconscious of his existence ; but when she saw him, and her face met his, the knife fell from her hand, and she said, “Extolled be the perfection of the Changer of hearts !”

She then said to him, “O young man, be of good heart : thou art secure from that which thou fearest. Inform me who thou art, and what brought thee to this place.” So he kissed the ground before her, and she said, “No harm shall befall thee. Then tell me who thou art.” He therefore related to her his story from beginning to end ; and she wondered thereat, and said to

him, "O my master, I conjure thee to tell me, art thou Ibrahim the son of Casib?" He answered, "Yes."

And she said, "O my master, thou art the person who made me averse from men; for when I heard that there existed in Egypt a young man than whom there was not upon the face of the earth any one more beautiful, I loved thee from the description, and my heart became fondly attached to thee, by reason of that which was told me of thee. Therefore praise be to God who hath shown me thy face! Had it been any but thee, I had killed the gardener, and the door-keeper of the inn, and the tailor, and him who had had recourse to them!"

Gemila then consented to marry Ibrahim, and run away with him that very day. So she told him to wait for her with his boat at a certain place by the river-bank.

After that, Ibrahim repaired to the place of which Gemila had told him, and there waited for her; and when it became dark, lo, she approached him, in the garb of a valiant man, with a round beard, and her waist bound with a girdle, and in one of her hands were a bow and arrows, and in the other was a drawn sword. And she said to him, "Art thou the son of Casib the lord of Egypt?" So Ibrahim answered her, "I am he."

And she said to him, "And what young wretch art thou, that thou hast come to carry off the daughters of the Kings? Arise; answer the summons of the Sultan."

Upon this Ibrahim was amazed; and as to the boatmen, they almost died in their skins from fear. Then she pulled off that beard, threw down the sword, and loosed the girdle; and Ibrahim saw that she was the lady Gemila, and said to her, "Thou hast mangled my heart!" Then he said to the boatmen, "Hasten the course of the vessel." Accordingly they loosed the sail, and hastened in their course, and only a short time had elapsed before they arrived at Bagdad.

When they reached Bagdad they were hailed by another boat, and on coming up to it they saw that one of its occupants was Sandalani. At sight of him Gemila turned pale, but he only congratulated Ibrahim on his safety, and said that he was going to Balsora on business for the Sultan. He then threw a box of sweetmeats into their boat, as a present, and left them. The sweetmeats, however, were drugged, and Ibrahim had no sooner swallowed one than he fell down insensible.

When he came to himself, the boat and Gemila were nowhere to be seen. It was still dark, and he found himself lying on the ground among some ruins. He rose and walked about, but just then he became

aware of a party of soldiers approaching, so he hid himself in a ruined building. As he went in he stumbled over something, and, stooping down to touch it, he found it was a corpse, and the head came up in his hand. He dropped it, and wiped his hand, which was covered with blood, upon his clothes. Meanwhile the soldiers advanced, and in command of them was an officer, who was also a judge.

Ibrahim then entered one of the retired corners of the building ; and behold, the Judge stopped at the door, and said, “ Enter ye this place, and search.” And ten of them entered with torches ; and by reason of his fear, Ibrahim retired behind a wall, and, taking a view of that slain person, he saw it to be a damsel, whose face was like the full moon ; her head lying on one side, and her body on another ; and upon her was costly apparel. Therefore, when he beheld her, a violent trembling affected his heart. And the Judge entered, and said, “ Search throughout the building.”

And they entered the place in which Ibrahim was, and a man of them saw him, and came to him, having in his hand a knife half a cubit long ; and when he drew near, he said, “ O young man, whence art thou ? Wherefore didst thou slay this murdered maiden ?” So Ibrahim answered, “ I did not slay her, nor do I know who slew her, and I entered not this place save through fear of you.”

And he acquainted him with his case, and said to him, "I conjure thee that thou wrong me not, for I am anxious for myself." And the man took him and led him forward to the Judge; and when he saw upon his hands the marks of blood, the Judge said, "This requireth not proof: therefore strike off his head."

Then Ibrahim uttered a groan, and fell down in a fit; whereupon the heart of the executioner was moved with pity for him, and he said, "This is not the face of him who hath committed a murder!" But the Judge said, "Strike off his head!" They therefore seated him upon the skin of blood,¹ and bound over his eyes a covering, and the swordsman took his sword, asked permission of the Judge, and was about to strike off his head. So Ibrahim cried out, "Alas for my distance from my home!"

But lo, a company of horsemen approached, and a speaker said, "Leave ye him! Restrain thy hand, O swordsman!" And this was occasioned by a wonderful cause and an extraordinary circumstance, which was this. Casib the lord of Egypt had sent his Chamberlain to the Caliph Haroun Alrashid, and with him presents and a letter, in which he wrote to him, "My son hath

¹ A skin stained with the blood of previous victims. See p. 113, line 3.

been lost a year since, and I have heard that he is in Bagdad ; and my desire of the beneficence of the Caliph of God is that he would search for tidings of him, and strive in seeking him, and send him to me with the Chamberlain."

So when the Caliph read the letter, he ordered the Judge to investigate the truth of his story ; and the Judge and the Caliph ceased not to inquire for him, until it was told the Judge that he was at Balsora. He therefore informed the Caliph of that, and the Caliph wrote a letter, and gave it to the Egyptian Chamberlain, ordering him to journey to Balsora, and to take with him a party of the dependants of the Vizier. And by reason of the eagerness of the Chamberlain to find the son of his lord, he went forth immediately, and on his way he found the young man upon the skin of blood, with the Judge.

And when the Judge saw the Chamberlain, and knew him, he dismounted to him ; and the Chamberlain said to him, " Who is this young man, and what is his case ? " So he acquainted him with the matter ; and the Chamberlain said, not knowing that he was the son of the Sultan, " Verily the face of this young man is the face of one that doth not murder." And he ordered the Judge to loose his bonds ; wherefore he loosed them ; and he said, " Bring him forward to me."

Accordingly he led him forward to him. And his loveliness had departed in consequence of the severity of the horrors that he had endured.

The Chamberlain therefore said to him, "Acquaint me with thy history, O young man, and tell me wherefore this slain damsel is with thee." And when Ibrahim looked at the Chamberlain, he knew him: so he said to him, "Wo to thee! Dost thou not know me? Am I not Ibrahim, the son of thy lord? Probably thou hast come to seek for me." Upon this, the Chamberlain fixed his eyes intently upon him, and knew him perfectly: therefore, when he knew him, he threw himself upon his feet.

And when the Judge saw what the Chamberlain did, his complexion became sallow. The Chamberlain then said to him, "Wo to thee, O oppressor! Was it thy desire to slay the son of my master Casib the lord of Egypt?" So the Judge kissed the skirt of the Chamberlain, and said to him, "O my lord, how could I know him? Verily we saw him in this plight, and we saw the damsel slain by his side." But he replied, "Wo to thee! Verily thou art not fit for the office of Judge. This is a young man, fifteen years of age, and he hath not killed a sparrow. How then should he murder a human being? Didst thou not grant him any delay, and ask him respecting his state?"

Then the Chamberlain and the Judge said, "Search ye for the murderer of the damsel." They therefore entered the ruin a second time, and they saw her murderer: so they took him, and brought him to the Judge, who took him and repaired with him to the palace of the Caliph Haroun Alrashid, and acquainted the Caliph with the events that had happened.

Upon this, Alrashid gave orders to slay the murderer of the damsel; after which he commanded to bring the son of Casib. And when he presented himself before him, Alrashid smiled in his face, and said to him, "Acquaint me with thy history, and the events that have happened to thee." So he related to him his story from the beginning to the end: and it excited his wonder.

The Caliph then called Mesrour the executioner, and said, "Go this instant and assail the house of Sandalani, and bring him and the damsel to me." Accordingly he went immediately, and assailed his house, and he saw the damsel bound with her hair, and at the point of destruction. Mesrour therefore loosed her, and brought her with Sandalani; and when Alrashid beheld her, he wondered at her loveliness. Then he looked towards Sandalani, and said, "Take ye him, and kill him, and deliver his riches and his possessions to Ibrahim." And they did so.

And while they were thus employed, lo, the Governor of Balsora, the father of the lady Gemila, approached them, to demand aid of the Caliph against Ibrahim the son of Casib the lord of Egypt, and to complain to him that he had taken his daughter. But Alrashid said to him, "He was the cause of her deliverance from torture and slaughter." And he gave orders to bring the son of Casib ; and when he came, he said to the Governor, "Wilt thou not consent that this young man, the son of the Sultan of Egypt, shall be a husband to thy daughter ?" And he answered, "I hear and obey God and thee, O Prince of the Faithful !"

So the Caliph summoned the lawyer and the witnesses, and married the damsel to Ibrahim the son of Casib. He also presented to him all the riches of Sandalani, and fitted him out for his return to his country. And he lived with her in the most perfect happiness and the most complete joy until they were visited by the terminator of delights and the separator of companions.

ALADDIN , OR, THE WONDERFUL LAMP

IN the capital of one of the large and rich provinces of the kingdom of China, the name of which I do not recollect, there lived a tailor, whose name was Mustapha, so poor, that he could hardly, by his daily labour, maintain himself and family, which consisted of a wife and son.

His son, who was called Aladdin, had been brought up after a very careless and idle manner, and by that means had contracted many bad habits. He was naughty, obstinate, and disobedient to his father and mother, who, when he grew up, could not keep him within doors ; but he would go out early in the morning, and stay out all day, playing in the streets and public places with little vagabonds* of his own age.

When he was old enough to learn a trade, his father, not being able to put him out to any other, took him into his own shop, and showed him how to use his needle : but neither good words nor the fear of chastisement were capable of fixing his lively genius. All that his father could do to keep him at home to mind his work was in vain ; for no sooner was his back turned, but Aladdin was gone for that day. Mustapha chastised him, but Aladdin was incorrigible ; and his father, to his great grief, was forced to

abandon him to his liberty ; and was so much troubled at not being able to reclaim him, that it threw him into a fit of sickness, of which he died in a few months.

One day, as Aladdin was idling about in the street, as mischievous boys do, a stranger spoke to him, and asked whether his father was not Mustapha the tailor. Aladdin said "Yes," but that his father was dead. The stranger then introduced himself as Aladdin's uncle, who had been travelling in distant lands for forty years. In reality, however, he was not Aladdin's uncle at all, but an African magician, and in spite of his apparent kindness he meant no good to Aladdin. He went to the house of Aladdin's mother, and managed to persuade her that he was her late husband's long-lost brother.

The African magician*, perceiving that Aladdin's mother began to weep at the remembrance of her husband, changed the discourse, and turning towards Aladdin, asked him his name. "I am called Aladdin," said he. "Well, Aladdin," replied the magician, "what business do you follow? Are you of any trade?"

At this question Aladdin hung down his head, and was not a little abashed when his mother made answer, "Aladdin is an idle fellow; his father, when alive, strove all he could to teach him his trade, but could not succeed; and since



THE AFRICAN MAGICIAN MEETS ALADDIN.

his death, notwithstanding all I can say to him, he does nothing but idle away his time in the streets, as you saw him, without considering he is no longer a child : and if you do not make him ashamed of it, and make him leave it off, I despair of his ever coming to any good. He knows that his father left him no fortune, and sees me endeavour to get bread by spinning cotton every day. For my part, I am resolved one of these days to turn him out of doors, and let him provide for himself."

After these words Aladdin's mother burst out into tears ; and the magician said, "This is not well, nephew ; you must think of helping yourself, and getting your livelihood. There are a great many sorts of trades ; consider if you have not an inclination to some of them ; perhaps you did not like your father's trade, and would prefer another : come, do not disguise your sentiments from me ; I will endeavour to help you."

Finding that Aladdin made no answer : "If you have no mind," continued he, "to learn any trade, and prove an honest man, I will take a shop for you, and furnish it with all sorts of fine stuffs and linens, and set you to trade with them ; and with the money you make with them, lay in fresh goods, and then you will live after an honourable way."

Aladdin accepted this offer with great pleasure. The magician first showed him all the sights of the town, and bought him some fine clothes. On the next day he took him for a walk to see the gardens outside the town. They walked on and on, until Aladdin, tired out, asked where they were going.

At last they came between two mountains of moderate height, and equal size, divided by a narrow valley, which was the place where the magician intended to bring Aladdin, to put into execution a design that had brought him from Africa to China. "We will go no farther now," said he to Aladdin. "I will show you here some very extraordinary things, and what nobody ever saw before; which, when you have seen, you will thank me for: but while I strike fire, do you gather up all the loose sticks you can see, to kindle a fire with."

Aladdin found there so many dried sticks, that before the magician had made a light, he had gathered up a great heap. The magician presently set them on fire, and when they were all in a blaze, the magician threw in some incense* he had about him, which raised a great cloud of smoke, which he dispersed on each side, by pronouncing several magical words, which Aladdin did not understand.

At the same time the earth trembled a little,

and opened just before the magician and Aladdin, and discovered a stone about half a yard square, laid horizontally*, with a brass ring fixed into the middle of it, to raise it up by. Aladdin was so frightened at what he saw, that he would have run away ; but the magician caught hold of him, scolded him, and gave him such a box on the ear, that he knocked him down, and very nearly beat his teeth down his throat.

Poor Aladdin got up again trembling, and with tears in his eyes, said to the magician, " What have I done, uncle, to be treated after this severe manner ?"—" I have my reasons for it," replied the magician ; " I am your uncle, and supply the place of your father, and you ought to make no reply. But, child," added he, softening, " do not be afraid of anything ; for I shall not ask anything of you but that you obey me punctually, if you would reap the advantages which I intended you should."

These fair promises calmed Aladdin's fears and resentment ; and when the magician saw that he was come to himself, he said to him, " You see what I have done by virtue of my incense, and the words I pronounced. Know then, that under this stone there is hid a treasure, which is destined to be yours, and which will make you richer than the greatest monarch in the world.

is permitted to touch this stone, and to pull it up and go in ; for I am forbid ever to touch it, or set foot in this treasure when it is opened ; so you must without fail punctually execute what I tell you, for it is a matter of great consequence both to you and me."

Aladdin, amazed at all he saw and heard the magician say of the treasure, which was to make him happy for ever, forgot what was past, and rising up, said to the magician, " Well, uncle, what is to be done ? command me, I am ready to obey you."—" I am overjoyed, child," said the African magician, embracing him, " to see you take the resolution ; come, take hold of the ring, and lift up that stone."

" Indeed, uncle, " replied Aladdin, " I am not strong enough to lift it ; you must help me."

" By no means," answered the magician ; " if I help you, we shall be able to do nothing : you must lift it up yourself. Take hold of the ring, only pronounce the names of your father and grandfather, then lift it up, and you will find it will come easily." Aladdin did as the magician bade, and raised the stone with a great deal of ease, and laid it on one side.

When the stone was pulled up, there appeared a cavity of about three or four feet deep, with a little door, and steps to go down lower.

" Observe, my son," said the African magician,

“what I am going to say to you. Go down into that cave, and when you are at the bottom of those steps, you will find a door open, which will lead you into a large vaulted place, divided into three great halls, in each of which you will see four large brass vessels placed on each side, full of gold and silver. But take care you do not meddle with them. Before you go into the first hall, be sure and tuck up your gown, and wrap it well about you, and then go through the second into the third without stopping.

“Above all things, have a care that you do not touch the walls, so much as with your clothes ; for if you do, you will die instantly. At the end of the third hall you will find a door which leads into a garden planted with fine trees loaded with fruit ; walk directly across the garden by a path which will lead you to five steps that will bring you upon a terrace, where you will see a niche* before you, and in that niche a lighted lamp.

“Take the lamp, and put it out ; when you have thrown away the wick, and poured out the liquor, put it in your pocket, and bring it to me. Do not be afraid that the liquor will spoil your clothes, for it is not oil, and the lamp will be dry as soon as it is thrown out. If you have a mind to any of the fruit of the garden, you may gather as much as you please.”

After these words, the magician drew a ring off his finger, and put it upon one of Aladdin's, telling him that it was a preservative against all evil, while he observed what he had prescribed to him. After this instruction, he said, " Go down boldly, child, and we shall both be rich all our lives."

Aladdin jumped into the cave, went down the steps, and found the three halls just as the African magician had described them. He went through them with all the precaution the fear of death could inspire, if he failed to observe all that he was told very carefully ; crossed the garden without stopping, took down the lamp from the niche, threw out the wick and the liquor, and, as the magician told him, put it in his pocket. But as he came down from the terrace, seeing it was perfectly dry, he stopped in the garden to observe the fruit, which he only had a glimpse of in crossing it.

All the trees were loaded with extraordinary fruit, of different colours on each tree : some bore fruit entirely white, and some clear and transparent as crystal ; some pale red, and others deeper ; some green, blue, and purple, and others yellow ; in short, there was fruit of all colours. The white were pearls ; the clear and transparent, diamonds ; the red, rubies ; the green, emeralds ;

the blue, turquoises ; the purple, amethysts ; and so of the rest. All these fruits were so large and beautiful that nothing was ever seen like them.

Aladdin was altogether ignorant of their value, and would have preferred figs and grapes, or any other fruits, before them. But though he took them only for coloured glass of little value, yet he was so pleased with the variety of the colours, and the beauty and extraordinary size of the fruit, that he had a mind to gather some of every sort.

He accordingly filled two pockets, and the two new purses his uncle had bought for him with the clothes which he gave him ; and as he could not put them in his pockets, he fastened them to his girdle. Some he wrapped up in the skirts of his gown, which was of silk, large and wrapping, and crammed his breast as full as it could hold.

Aladdin, having thus loaded himself with riches he knew not the value of, returned through the three halls with the same precaution, making all the haste he could, that he might not make his uncle wait, and soon arrived at the mouth of the cave, where the African magician expected him with the utmost impatience.—As soon as Aladdin saw him, he cried out, “ Pray, uncle, lend me

your hand to help me out."—"Give me the lamp first," replied the magician ; "it will be troublesome to you."—"Indeed, uncle," answered Aladdin, "I cannot now ; it is not troublesome to me ; but I will as soon as I am up."

The African magician was so obstinate, that he would have the lamp before he would help him up ; and Aladdin, who had encumbered himself so much with his fruit, that he could not well get at it, refused to give him it till he was out of the cave. The African magician, provoked at this obstinate refusal of the lad, flew into a terrible passion, and threw a little of his incense into the fire, which he had taken care to keep in, and no sooner pronounced two magical words, but the stone which had closed the mouth of the cave moved into its place, with the earth over it, in the same way as it lay at the arrival of the magician and Aladdin.

This action of the African magician's plainly showed him to be neither Aladdin's uncle, nor Mustapha the tailor's brother, but a true African. For as Africa is a country whose inhabitants delight most in magic of any other in the whole world, he had applied himself to it from his youth ; and after about forty years' experience in enchantments, and reading of magic books, he had found out that there was in the world a

wonderful lamp, the possession of which would render him more powerful than any monarch in the world, if he could obtain it ; and he found out that this lamp lay concealed in a subterranean place in the midst of China, in the situation, with all the circumstances, already described.

Fully persuaded of the truth of this discovery, he set out from the farthest part of Africa, and, after a long and fatiguing journey, came to the town nearest to this treasure. But though he had a certain knowledge of the place where the lamp was, he was not permitted to take it himself, nor to enter the subterranean place where it was, but must receive it from the hands of another person.

For this reason, he had addressed himself to Aladdin, whom he looked upon as a young lad of no consequence, and fit to serve his purpose ; resolving as soon as he got the lamp into his hands, to sacrifice poor Aladdin to his avarice* and wickedness, by saying those two magical words, the effect of which was to remove the stone into its place again, that he might have no witness of the transaction.

The blow he gave Aladdin, and the authority he assumed over him, were only to make Aladdin fear him and obey him the more readily, and give him the lamp as soon as he asked for it. But his too great haste in executing his wicked

intention on poor Aladdin, and his fear lest somebody should come that way during their dispute, and discover what he wished to keep secret, produced an effect quite contrary to what he had proposed to himself.

When the African magician saw that all his great hopes were frustrated for ever, he returned that same day for Africa ; but went quite round the town, and at some distance from it, for fear lest some persons who had seen him walk out with the boy, seeing him come back without him, should entertain any suspicion of him, and stop him.

According to all appearances, there was no prospect of Aladdin being any more heard of. But the magician, when he contrived his death, had forgotten the ring he put on his finger, which preserved him, though he knew not its virtue.

As for Aladdin, who never suspected this bad usage from his pretended uncle, after all his caresses, and what he had done for him, his surprise is more easily to be imagined than expressed by words. When he found himself buried alive, he cried, and called out to his uncle to tell him he was ready to give him the lamp ; but all in vain, since his cries could not be heard by him, and he remained in this dark abode. At last, when he had quite tired himself with crying,

he went to the bottom of the steps, with a design to get into the garden, where it was light ; but the door, which was opened before by enchantment, was now shut by the same means. Then he redoubled his cries and tears, and sat down on the steps, without any hopes of ever seeing the light again, and in a melancholy certainty of passing from the present darkness into that of a speedy death.

Aladdin remained in this state two days, without eating or drinking, and on the third day looked upon death as inevitable. Clasping his hands with an entire resignation to the will of God, he said, "There is no strength or power but in the great and high God."

In this action of joining his hands, he rubbed the ring on his finger, of which he knew not yet the virtue, and immediately a Genie* of an enormous size and frightful look arose out of the earth, his head reaching the vault, and said to him, "What wouldst thou have with me ? I am ready to obey thee as thy slave, and the slave of all who have the ring on thy finger ; I, and the other slaves of that ring."

At another time, Aladdin, who had not been used to such visions, would have been so frightened, that he would not have been able to speak at the sight of so extraordinary a figure;

but the danger he was in made him answer without hesitation, “Whoever thou art, deliver me from this place, if thou art able.” He had no sooner made an end of these words, but the earth opened, and he found himself on the very spot where the magician first brought him.

Aladdin then returned home, ate some food, and told his mother all that had happened. The next morning he asked her for some breakfast.

“Alas! child,” said she, “I have not a bit of bread to give you; you ate up all the provisions I had in the house yesterday; but have a little patience, and it shall not be long before I will bring you some. I have a little cotton, which I have spun; I will go and sell it, and buy bread, and something for our dinner.”—“Mother,” replied Aladdin, “keep your cotton against another time, and give me the lamp I brought home yesterday; I will go and sell it, and the money I shall get for it will serve both for breakfast and dinner, and perhaps supper too.”

Aladdin’s mother took the lamp, and said to her son, “Here it is, but it is very dirty; if it was a little cleaner I believe it would bring something more.” She took a little fine sand and water to clean it; but had no sooner begun to rub it, than in an instant a hideous Genie of gigantic size appeared before her, and said to her

in a voice like thunder, "What wouldest thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp."

Aladdin's mother was not able to speak at the sight of this frightful Genie, but fainted away; when Aladdin, who had once before seen such another Genie in the cavern, without losing time or reflection, snatched the lamp out of his mother's hands, and said to the Genie boldly, "I am hungry; bring me something to eat."

The Genie disappeared, and in an instant returned with a large silver basin on his head, and twelve covered plates of the same metal, which contained some excellent meats; six large white loaves on two other plates, and two bottles of wine, and two silver cups in each hand. All these things he placed upon a table, and disappeared; and all this was done before Aladdin's mother came out of her swoon.

Aladdin went and fetched some water, and threw it in her face, to recover her. Whether that, or the smell of the meats the Genie procured, brought her to life again, it was not long before she came to herself. "Mother," said Aladdin, "do not mind this; it is nothing at all; get up, and come and eat; here is what will put you in spirits, and at the same time satisfy my

extreme hunger: do not let such fine meat be cold, but fall to."

His mother was very much surprised to see the great basin, twelve plates, six loaves, and the two bottles and cups, and to smell the delicious odour which exhaled from the plates. "Child," said she to Aladdin, "to whom are we obliged for this great plenty and liberality? has the Sultan been made acquainted with our poverty, and had compassion on us?"—"It is no matter, mother," said Aladdin; "let us sit down and eat; for you have almost as much need of a good breakfast as myself; when we have done, I will tell you."—Accordingly both mother and son sat down, and ate.

"But, son," she said, "what have we to do with Genies? I never in my life heard that any of my acquaintances had ever seen one. How came that vile Genie to address himself to me, and not to you, to whom he had appeared before in the cave?"

"Mother," answered Aladdin, "the Genie you saw is not the same who appeared to me; they had quite different persons and habits; they belong to different masters. If you remember, he that I first saw called himself the slave of the ring on my finger; and this you saw called himself the slave of the lamp you had in your hand:

but I believe you did not hear him, for I think you fainted away as soon as he began to speak."

"What!" cried the mother, "was your lamp, then, the occasion of that cursed Genie's addressing himself rather to me than to you? Ah! my son! take it out of my sight, and put it where you please. I will never touch it. I had rather you would sell it, than run the hazard* of being frightened to death again by touching it: and if you would take my advice, you would part also with the ring, and not have anything to do with Genies."

"With your leave, mother," replied Aladdin, "I shall now take care how I sell a lamp, as I was going to do, which may be so serviceable both to you and me. Have not you been an eye-witness of what it hath procured us? and it shall still continue to furnish us with subsistence and maintenance.

"My false and wicked uncle would not have taken so much pains, and gone so long and tedious a journey, if it had not been to get into his possession this Wonderful Lamp, which he preferred before all the gold and silver which he knew was in the halls, and which I have seen with my own eyes. He knew too well the merit and worth of this lamp, not to prefer it to so great a treasure; and since chance hath dis-

covered the virtue of it to us, let us make a profitable use of it, without making any great stir, and drawing the envy and jealousy of our neighbours upon us. As for the ring, I cannot resolve to part with that either ; for, without that, you had never seen me again."

Aladdin and his mother lived for some time on money which they got from selling the silver dishes brought by the Genie. When that was all spent, Aladdin rubbed his lamp and the Genie again appeared. Aladdin again asked for a meal, and the Genie brought it on another set of silver dishes. These also were sold. Aladdin was now growing up into a young man, and learning something of the world. Among other things, he learnt that the jewels he had brought from the cave must be of priceless value.

One day when he was out he saw the beautiful daughter of the Sultan, and fell in love with her. He determined to marry her, and asked his mother to go to the Sultan and request his daughter's hand for her son. His mother at first laughed at him, but at last was persuaded to go, and she took the jewels with her as a present to the Sultan.

When the Sultan saw the jewels he was amazed, and half inclined to accept Aladdin as a suitor for the Princess. But the Grand Vizier, to whose son the Sultan had already promised his daughter,

persuaded the Sultan to postpone the question for three months, and said that before that time his son should send a still better present. The Sultan then told Aladdin's mother that he agreed to her proposal, but that he must put the matter off for three months, to make certain preparations.

He forgot his promise, however, and when two months had passed Aladdin suddenly found one day that the Princess was going to be married to the Vizier's son that afternoon. He immediately rubbed his lamp and ordered the Genie to carry them both off to separate places until the next day. The Genie did so, and they were so terrified that they gave up the idea of being married.

When the three months were up, Aladdin sent his mother to claim the fulfilment of the Sultan's promise. She was poorly dressed though, and the Sultan did not want to give his daughter to the son of such a person. So he demanded an enormous dowry, which he thought Aladdin would never be able to pay. But Aladdin rubbed his lamp, and the Genie appeared and provided everything that the Sultan demanded, as well as gorgeous dresses for Aladdin and his mother. The Sultan was then obliged to consent to the marriage, and proposed that it should take place at once. But Aladdin asked for a short time in which to build a palace fit to receive his bride. He then went home and summoned the Genie,*

and told him what he wanted. The next morning every one was amazed to see a magnificent palace standing not far from that of the Sultan, and there was a velvet carpet laid the whole way from one to the other for the Princess to walk upon.

At length the Princess arrived at the new palace. Aladdin ran with all imaginable joy to receive her at the entrance. His mother had taken care to point him out to the Princess, in the midst of the officers that surrounded him, and she was charmed with his person as soon as she saw him.

“Adorable Princess,” said Aladdin to her, “if I have the misfortune to have displeased you by my boldness in aspiring to the possession of so lovely a Princess, and my Sultan’s daughter, I must tell you, that you ought to blame your bright eyes and charms, not me.”

“Dear Prince,” answered the Princess, “I am obedient to the will of my father; and it is enough for me to have seen you, to tell you that I obey without reluctance.”

Aladdin, charmed with so agreeable and satisfactory an answer, would not keep the Princess standing after she had walked so far, which was more than she was used to do; but took her by the hand, and led her into a large hall, illuminated with an infinite number of wax candles, where,

by the care of the Genie, a noble feast was served up. The plates were of massy gold, and contained the most delicate of meats. The vases, basins, and goblets were gold also, and of exquisite workmanship. The Princess, dazzled to see so much riches collected in one place, said to Aladdin, "I thought, Prince, that nothing in the world was so beautiful as the Sultan my father's palace; but the sight of this hall alone is sufficient to show I was deceived."

Then Aladdin led the Princess to the place appointed for her, and as soon as she and his mother were sat down, a band of the most harmonious instruments, accompanied with the voices of beautiful ladies, began a concert, which lasted without intermission to the end of the repast. The Princess was so charmed, that she declared she never heard anything like it in the Sultan her father's court; but she knew not that these musicians were fairies chosen by the Genie, slave of the lamp.

After the wedding Aladdin and the Princess spent several years in great happiness, but there was trouble in store for them. The African magician had been thinking of Aladdin, and though he was far away in Africa, he discovered by means of his magic all that had happened. He then travelled to China and came to the city where Aladdin lived.



NEW LAMPS FOR OLD!

There he disguised himself as a lamp-seller, and went about offering to exchange new lamps for old. Aladdin happened to be out hunting, and the Princess, coming across his Wonderful Lamp, but not knowing anything about its magic power, gave it to the magician in exchange for a new one, more for a joke than anything else, as everyone was laughing at the lamp-seller for giving new lamps for old ones.

When the magician had got the lamp he went away and summoned the Genie, and told him to carry off Aladdin's palace and everyone in it to his home in Africa. Next morning the Sultan looked out of his window, and was astonished to see that his son-in-law's Palace had disappeared. He thought that something terrible must have happened to his daughter, and that it was Aladdin's fault, so he was in a great rage, and sent some soldiers to arrest Aladdin when he returned from his hunting expedition. But Aladdin, through his kindness to the poor, had become a great favourite with the people of the city, and they gathered about him in great numbers to see that no harm came to him.

Aladdin was carried before the Sultan, who waited for him, attended by the Grand Vizier, in a balcony; and as soon as he saw him, he ordered the executioner, who waited there on purpose, to cut off his head, without hearing him or giving him leave to clear himself.

As soon as the executioner had taken off the chain that was fastened about Aladdin's neck and body, and laid down a skin stained with the blood of the many criminals he had executed, he made Aladdin kneel down, and tied a bandage over his eyes. Then drawing his sabre, he took his measures to strike the blow, by flourishing it three times in the air, waiting for the Sultan's giving the signal to separate his head from his body.

At that instant the Grand Vizier, perceiving that the populace had forced the guard of horse, and crowded the great square before the palace, and were scaling the walls in several places, and beginning to pull them down to force their way in, said to the Sultan, before he gave the signal,

“ I beg your majesty to consider what you are going to do, since you will hazard your palace being forced ; and who knows what fatal consequence may attend it ? ” — “ My palace forced ! ” replied the Sultan ; “ who can have that boldness ? ” — “ Sir, ” answered the Grand Vizier, “ if your majesty but cast your eyes towards the great square, and on the palace walls, you will know the truth of what I say. ”

The Sultan was so frightened when he saw so great a crowd, and perceived how enraged they were, that he ordered the executioner to put his

sabre immediately in the scabbard, and to unbind Aladdin ; and at the same time bade the slaves declare to the people that the Sultan had pardoned him, and that they might retire.

Then all those who had already got upon the walls, and were witnesses of what had passed, abandoned their design and got quickly down, overjoyed that they had saved the life of a man they dearly loved, and published the news among the rest, which was presently confirmed by the slaves from the top of the terraces. The justice which the Sultan had done to Aladdin soon disarmed the populace of their rage ; the tumult abated, and the mob dispersed.

When Aladdin found himself at liberty, he turned towards the balcony, and perceiving the Sultan, raised his voice, and said to him in a moving manner, "I beg of your majesty to add one favour more to that which I have already received, which is, to let me know my crime."— "Your crime!" answered the Sultan ; " perfidious wretch ! do you not know it ? Come up hither, and I will show it you."

Aladdin went up, and presented himself to the Sultan. The latter, going before him without looking at him, said, "Follow me ;" and then led him into his room. When he came to the door, he said, "Go in ; you ought to know whereabouts

your palace stood ; look round, and tell me what is become of it."

Aladdin looked round, but saw nothing. He perceived very well the spot of ground his palace had stood on ; but not being able to divine how it should disappear, this extraordinary and surprising event threw him into so great confusion and amazement, that he could not return one word of answer.

The Sultan, growing impatient, said to him again, "Where is your palace, and what is become of my daughter?"—Then Aladdin, breaking silence, said to him, "Sir, I see very well; and own that the palace which I have built is not in the same place it was, but is vanished; neither can I tell your majesty where it may be, but can assure you I have no hand in it."

"I am not so much concerned about your palace," replied the Sultan ; "I value my daughter ten thousand times before it, and would have you find her out, otherwise I will cause your head to be struck off, and no consideration shall prevent it."

"I beg of your majesty," answered Aladdin, "to grant me forty days to make my inquiries ; and if in that time I have not the success I wish for, I will come again, and offer my head at the foot of your throne, to be disposed of at your

pleasure."—"I give you the forty days you ask for," said the Sultan ; "but think not to abuse the favour I show you, by imagining you shall escape my resentment : for I will find you out in whatsoever part of the world you are."

Aladdin left the city in great dejection, and wandered about for three days without finding any trace of his lost palace and Princess. In his despair he was just going to drown himself in a river, when he happened to rub the ring on his finger, which he had quite forgotten. The Genie appeared, and though, as slave of the ring, he could not undo what had been done by the slave of the lamp, he was able to transport Aladdin to the place in Africa where his palace was. So Aladdin and the Princess met each other again with great joy.

The first thing to do was to get back the lamp, and the Princess told Aladdin that the African magician always carried it about with him. Aladdin then bought some poison, and instructed the Princess to invite the magician to a banquet and secretly put the poison in his wine.¹ She did so, and the magician, on drinking the wine, fell down dead. Aladdin then recovered the lamp, and by means of the Genie had the palace and themselves carried back to China.

¹ Aladdin here reminds us of Bret Harte's dictum, that,
" For ways that are dark, and tricks that are vain,
The heathen Chinee is peculiar."

The Sultan was delighted to see his daughter again, and asked Aladdin to forgive all that, through anxiety for her safety, he had done to him. Aladdin forgave him, and they were all happy together once more.

But even now their troubles were not at an end, for it happened that the African magician had a younger brother, who was also a magician, and he found out what had taken place. He came to the city, and meeting a holy woman who was well known as a performer of miracles, he murdered her and dressed himself in her veil and clothes. Thus disguised, he gained access to Aladdin's palace, and got into favour with the Princess. She took him for the holy woman, whom she had heard of but had not seen.

“ My good mother,” said the Princess, “ I am overjoyed to have the company of so holy a woman as yourself, who will confer a blessing upon this palace. But now I am speaking of this palace, pray how do you like it? And before I show you it all, tell me first what you think of this hall.”

Upon this question, the magician, who, to act his part the better, affected to hang down his head, without so much as ever once lifting it up, at last looked up, and surveying the hall from one end to the other, when he had examined it well, said to the Princess, “ As far as such a solitary being as I can judge, who am un-

acquainted with what the world calls beautiful, this hall is truly admirable and most beautiful ; there wants but one thing."—"What is that, good mother?" answered the Princess. "For my part I always believed, and have heard say, it wanted nothing ; but if it does, it shall be supplied."

"Princess," said the magician, with great dissimulation*, "forgive me for the liberty I have taken ; but my opinion is, if it can be of any importance, that if a roc's egg were hung up in the middle of this dome, this hall would have no parallel in the four quarters of the world, and your palace would be the wonder of the universe."

"My good mother," said the Princess, "what bird is a roc, and where may one get an egg?"—"Princess," replied the magician, "it is a bird of prodigious size, which inhabits the top of Mount Caucasus : the architect who built your palace can get you one."

After the Princess had thanked the magician for what she believed her good advice, she conversed with her upon other matters, but could not forget the roc's egg, which she resolved to tell Aladdin of when he returned from hunting. He had been gone six days, which the magician knew, and therefore took advantage of his absence: but he returned that evening, after the magician had taken leave of the Princess and retired to his

apartment. As soon as Aladdin arrived, he went up to the Princess's apartment, but she seemed to receive him coldly.

"My Princess," said he, "I think you are not so cheerful as you used to be. Has anything happened during my absence, which has displeased you, or given you any trouble or dissatisfaction? Do not conceal it from me; I will leave nothing undone that is in my power to please you."—"It is a trifling matter," replied the Princess, "which gives me so little concern that I could not have thought you could have perceived it in my countenance; but since you have unexpectedly discovered some alteration, I will no longer disguise a matter of so little consequence from you.

"I always believed, as well as you," continued the Princess, "that our palace was the most superb, magnificent, and complete in the world: but I will tell you now what I find fault with, upon examining the hall of four-and-twenty windows. Do not you think with me that it would be complete if a roc's egg were hung up in the midst of the dome?"—"Princess," replied Aladdin, "it is enough that you think there wants such a thing; you shall see by the diligence used to repair that deficiency, that there is nothing which I would not do for your sake."

Aladdin left the Princess that moment, and went up into the hall of four-and-twenty windows, where, pulling out of his bosom the lamp, which, after the danger he had been exposed to, he always carried about him, he rubbed it; upon which the Genie immediately appeared. "Genie," said Aladdin, "there wants a roc's egg to be hung up in the midst of the dome: I command thee, in the name of this lamp, to repair the deficiency." Aladdin had no sooner pronounced these words, but the Genie gave so loud and terrible a cry, that the hall shook, and Aladdin could scarce stand upright.

"What! wretch," said the Genie, in a voice that would have made the most undaunted man tremble, "is it not enough that I and my companions have done every thing for you, but you, by an unheard-of ingratitude, must command me to bring my master and hang him up in the midst of this dome? This attempt deserves that you, your wife, and your palace, should be immediately reduced to ashes; but you are happy in not being the author of this request, and that it does not come from yourself.

"The true author is the brother of the African magician, your enemy, whom you destroyed as he deserved. He is now in your palace, disguised in the clothes of the holy woman whom he mur-

dered: and it is he who has suggested to your wife to make this pernicious* demand. His design is to kill you; therefore take care of yourself." After these words the Genie disappeared.

Aladdin lost not a word of what the Genie had said. He had heard talk of the holy woman, and how she pretended to cure the headache. He returned to the Princess's apartment, and without mentioning a word of what had happened, he sat down, and complained of a great pain which had suddenly seized his head; upon which the Princess ordered the holy woman to be presently fetched, and then told him how that holy woman came to the palace, and that she had appointed her an apartment.

When the pretended woman came, Aladdin said, "Come hither, good mother; I am glad to see you here at so fortunate a time: I am tormented with a violent pain in my head, and request your assistance, by the confidence I have in your good prayers, and hope you will not refuse me that favour which you do to so many persons afflicted with this distemper." So saying, he rose up, but held down his head.

The magician came towards him, with his hand on a dagger concealed in his girdle under his gown. Aladdin observed it, and seizing his hand before he had drawn it, pierced him to the heart

with his own dagger, and then threw him down on the floor dead.

“ My dear husband, what have you done ? ” cried the Princess in surprise. “ You have killed the holy woman.”—“ No, my Princess,” answered Aladdin, without emotion, “ I have not killed her, but a wicked wretch, that would have assassinated me, if I had not prevented him. This wicked man,” added he, uncovering his face, “ has strangled the holy woman, whom you accused me of killing, and disguised himself in her clothes, to come and murder me : but that you may know him better, he is brother to the African magician.” Then Aladdin told her how he came to know those particulars, and afterwards ordered the dead body to be taken away.

Thus was Aladdin delivered from the persecution of two brothers, who were magicians. Within a few years afterwards the Sultan died in a good old age, and as he left no male children, the Princess, as lawful heir to the crown, succeeded him, and she communicating the power to Aladdin, they reigned together many years.

ALI BABA AND THE FORTY THIEVES.

IN a town in Persia there lived two brothers, one named Cassim, the other Ali Baba. Their father left them no great property; but as he had divided it equally between them, it should seem their fortune would have been equal; but chance directed otherwise.

Cassim married a wife, who, soon after their marriage, became heiress to a plentiful estate, and a good shop and warehouse full of rich merchandise; so that he all at once became one of the richest and most considerable merchants, and lived at his ease.

Ali Baba, on the other hand, who married a woman as poor as himself, lived in a very mean habitation, and had no other means to maintain his wife and children but his daily labour, by cutting of wood in a forest near the town, and bringing it upon three asses, which were his whole substance, to town to sell.

One day, when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust, which seemed to approach towards him. He observed it very attentively, and distinguished a large body of horse coming briskly on; and though they

did not talk of robbers in that country, Ali Baba began to think that they might prove so ; and, without considering what might become of his asses, he was resolved to save himself. He climbed up a large thick tree, whose branches, at a little distance from the ground, divided in a circular form so close to one another that there was but little space between them. He placed himself in the middle, from whence he could see all that passed without being seen ; and this tree stood at the bottom of a single rock, which was very high above it, and so steep and craggy that nobody could climb up to it.

The troop, who were all well mounted and well armed, came to the foot of this rock, and there dismounted. Ali Baba counted forty of them, and, by their looks and equipage*, never doubted they were thieves. Nor was he mistaken in his opinion ; for they were a troop of banditti*, who, without doing any hurt to the neighbourhood, robbed at a distance, and made that place their rendezvous*. Every man unbridled his horse, and tied him to some shrub or other, and hung about his neck a bag of corn, which they brought behind them. Then each of them took his portmanteau, which seemed to Ali Baba to be full of gold and silver by their weight.

One, whom he took to be their captain, came

with his portmanteau on his back under the tree in which Ali Baba was hid, and, making his way through some shrubs, pronounced these words so distinctly, *Open, Sesame**, that Ali Baba heard him. As soon as the captain of the robbers had uttered these words, a door opened ; and after he had made all his troop go in before him, he followed them, and the door shut again of itself.

The robbers stayed some time within the rock ; and Ali Baba, who feared that some one, or all of them together, should come out and catch him, if he should endeavour to make his escape, was obliged to sit patiently in the tree. He was, nevertheless, tempted once or twice to get down, and mount one of their horses, and lead another, driving his asses before him with all the haste he could to town ; but the uncertainty of the event made him choose the safest way.

At last the door opened again, and the forty robbers came out. As the captain went in last, he came out first, and stood to see them all pass by him ; and then Ali Baba heard him make the door close, by pronouncing these words, *Shut, Sesame*. Every man went and bridled his horse, fastening his portmanteau and mounting again ; and when the captain saw them all ready, he put himself at their head, and they returned the same way they came.

Ali Baba did not immediately quit his tree. "For," said he to himself, "they may have forgotten something and come back again, and then I shall be taken." He followed them with his eyes as far as he could see them; and after that stayed a considerable time before he came down.

Remembering the words the captain of the robbers used to cause the door to open and shut, he had the curiosity to try if his pronouncing them would have the same effect. Accordingly he went among the shrubs, and perceiving the door concealed behind them, he stood before it, and said, *Open, Sesame.* The door instantly flew wide open.

Ali Baba, who expected a dark, dismal place, was very much surprised to see it well lighted and spacious, cut out by men's hands in the form of a vault, which received the light from an opening at the top of the rock, cut in like manner. He saw all sorts of provisions, and rich bales of merchandise, of silk stuff, and valuable carpeting, piled upon one another; and, above all, gold and silver in great heaps, and money in great leather purses. The sight of all these riches made him believe that this cave had been occupied for ages by robbers, who succeeded one another.

Ali Baba did not stand long to consider what he should do, but went immediately into the cave,

and as soon as he was in, the door shut again. But this did not disturb him, because he knew the secret to open it again. He never regarded the silver, but made the best use of his time in carrying out as much of the gold coin, which was in bags, at several times, as he thought his three asses could carry.

When he had finished, he collected his asses, loaded them with the bags, and laid the wood on top in such a way that the bags could not be seen. When he had done, he stood before the door, and pronounced the words, *Shut, Sesame*. The door closed after him, for it had shut of itself while he was within, and remained open while he was out. He then made the best of his way to town.

When Ali Baba got home, he drove his asses into a little yard, and shut the gates very carefully, threw off the wood that covered the bags, carried them into his house, and ranged them in order before his wife, who sat on a sofa.

His wife handled the bags, and finding them full of money, suspected that her husband had been robbing, insomuch that when he brought them all in, she could not help saying, "Ali Baba, have you been so unhappy as to——" "Be quiet, wife," interrupted Ali Baba; "do not frighten yourself: I am no robber, unless he can

be one who steals from robbers. 'You will no longer entertain an ill opinion of me, when I shall tell you my good fortune.' Then he emptied the bags, which raised such a great heap of gold as dazzled his wife's eyes: and when he had done, he told her the whole adventure from the beginning to the end; and, above all, recommended it to her to keep it secret.

The wife, recovered and cured of her fears, rejoiced with her husband at their good luck, and would count the money piece by piece. "Wife," replied Ali Baba, "you do not know what you undertake, when you pretend to count the money; you will never have done. I will go and dig a hole and bury it; there is no time to be lost."—

"You are in the right, husband," replied the wife, "but let us know, as nigh as possible, how much we have. I will go and borrow a small measure in the neighbourhood, and measure it, while you dig the hole."—"What you are going to do is to no purpose, wife," said Ali Baba; "if you would take my advice, you had better let it alone; but be sure to keep the secret, and do what you please."

Away the wife ran to her brother-in-law Cassim, who lived just by, but he was not then at home; so, addressing herself to his wife, she asked her to lend her a measure for a little while. Her sister-

in-law asked her whether she would have a great or a small one. The other asked for a small one. She bade her stay a little, and she would, readily fetch one.

The sister-in-law did so, but as she knew very well Ali Baba's poverty, she was curious to know what sort of grain his wife wanted to measure, and bethought herself of artfully putting some suet at the bottom of the measure, and brought it to her with an excuse, that she was sorry that she had made her stay so long, but that she could not find it sooner.

Ali Baba's wife went home, set the measure upon the heap of gold, and filled it and emptied it often, at a small distance upon the sofa, till she had done: and she was very well satisfied to find the number of measures amounted to so many as they did, and went to tell her husband, who had almost finished digging the hole. While Ali Baba was burying the gold, his wife, to show her exactness and diligence to her sister-in-law, carried the measure back again, but without taking notice that a piece of gold stuck at the bottom. "Sister," said she, giving it to her again, "you see that I have not kept your measure long: I am obliged to you for it, and return it with thanks."

As soon as Ali Baba's wife's back was turned,

Cassim's wife looked at the bottom of the measure, and was in an inexpressible surprise to find a piece of gold stuck to it. Envy immediately possessed her breast. "What!" said she, "has Ali Baba gold so plentiful as to measure it? Where has that poor wretch got all this gold?" Cassim, her husband, was not at home, as I said before, but at his shop, which he left always in the evening. His wife waited for him, and thought the time an age, so great was her impatience to tell him the news, at which he would be as much surprised.

When Cassim came home, his wife said to him, "Cassim, I warrant you, you think yourself rich, but you are much mistaken; Ali Baba is infinitely richer than you; he does not count his money, but measures it." Cassim desired her to explain the riddle, which she did, by telling him the stratagem she had made use of to make the discovery, and showed him the piece of money, which was so old a coin that they could not tell in what prince's reign it was coined.

Cassim, instead of being pleased at his brother's prosperity, conceived a mortal jealousy, and could not sleep all that night for it, but went to him in the morning before sunrise. Now Cassim, after he had married the rich widow, never treated Ali Baba as a brother, but forgot him.

“Ali Baba,” said he, “you are very reserved in your affairs; you pretend to be miserably poor, and yet you measure gold.”—“How, brother!” replied Ali Baba. “I do not know what you mean: explain yourself.”—“Do you pretend ignorance?” replied Cassim, showing him the piece of gold his wife had given him. “How many of these pieces,” added he, “have you? My wife found this at the bottom of the measure you borrowed yesterday.”

By this discourse, Ali Baba perceived that Cassim and his wife, through his own wife’s folly, knew what they had so much reason to keep secret. But what was done could not be recalled; therefore, without showing the least surprise or trouble, he confessed all, and told his brother by what chance he had discovered this retreat of the thieves, and where it was; and offered him part of his gold to keep the secret.

“I expect as much, indeed,” replied Cassim haughtily; “but I will know exactly where this treasure is, and the signs and tokens how I may go to it myself when I have a mind; otherwise I will go and inform against you, and then you will not only get no more, but will lose all you have got, and I shall have my share for my information.”

Ali Baba, more out of his natural good temper than frightened by the insulting menaces of a

barbarous brother, told him all he desired, and even the very words he was to make use of to go into the cave and to come out again.

Cassim, who wanted no more of Ali Baba, left him, resolving to be beforehand with him, and hoping to get all the treasure to himself. He rose early the next morning a long time before the sun, and set out with ten mules loaded with great chests, which he designed to fill ; proposing to carry many more the next time, according to the riches he found ; and followed the road which Ali Baba had told him. He was not long before he came to the rock, and found out the place by the tree, and other marks his brother had given him. When he came to the door, he pronounced these words, *Open, Sesame*, and it opened ; and when he was in, it shut again.

In examining the cave, he was in great admiration to find much more riches than he apprehended by Ali Baba's relation. He was so covetous and fond of riches, that he could have spent the whole day in feasting his eyes with so much treasure, if the thought that he came to carry some away with him, and loading his mules, had not hindered him. He laid as many bags of gold as he could carry away at the door, and coming at last to open the door, his thoughts were so full of the great riches he should possess,

that he could not think of the necessary word ; but instead of *Sesame*, said *Open, Barley*, and was much amazed to find that the door did not open, but remained fast shut. He named several sorts of grain, all but the right, and the door would not open.

Cassim never expected such an accident, and was so frightened at the danger he was in, that the more he endeavoured to remember the word *Sesame*, the more his memory was confounded, and he had as much forgotten it as if he had never heard it in his life before. He threw down the bags he had loaded himself with, and walked hastily up and down the cave, without having the least regard to all the riches that were round him. In this miserable condition we will leave him, bewailing his fate, and undeserving of pity.

About noon the robbers returned to their cave, and at some distance from it saw Cassim's mules straggling about the rock, with great chests on their backs. Alarmed at this novelty, they galloped full speed to the cave. They drove away the mules, which Cassim had neglected to fasten, and they strayed away through the forest so far, that they were soon out of sight. The robbers never gave themselves the trouble to pursue the mules ; they were more concerned to know whom they belonged to. And while some of them searched

about the rock, the captain and the rest went directly to the door, with sabres in their hands: and on their pronouncing the words, it opened.

Cassim, who heard the noise of the horses' feet from the middle of the cave, never doubted of the coming of the robbers and his approaching death; but resolved to make one effort to escape from them. To this end he stood ready at the door, and no sooner heard the word *Sesame*, which he had forgotten, and saw the door open, but he jumped briskly out, and threw the captain down, but could not escape the other robbers, who with their sabres soon deprived him of life.

The robbers cut Cassim's body into four pieces, and hung them up inside the door as a warning to others. Then they shut the cave and went away.

Meantime Cassim's wife was very uneasy when night came and her husband had not returned. Next day she persuaded Ali Baba to go to the forest, and there he found the body of Cassim, which he brought home to the sorrowing widow. He comforted her as well as he could, and generously invited her to come and live with him and his wife. They now began to consider how they should account to their neighbours for Cassim's sudden death. They did not want to tell what had really happened, and thus reveal the secret of the cave.

Now, Cassim had a pretty slave-girl named

Morgiana, who was very clever and quick-witted, and always knew what to do in an emergency. She spread the news that Cassim was very ill, and finally his death was announced, and things were made ready for the funeral. Morgiana bribed an old cobbler, whom she led blindfolded to the house, to stitch the four pieces of Cassim's body together, so no awkward questions were asked, and he was duly buried.

Soon afterwards the robbers returned to the cave, and finding Cassim's body gone, knew that some one else must have been there. They determined to find out who it was and kill him. One of them went to the town to make secret inquiries, and happened to meet the old cobbler, who mentioned having stitched together four pieces of a body. The robber then bribed him to show as nearly as he could remember (though blindfolded at the time) the way to the house where the body had lain. They arrived at Cassim's house, which was now Ali Baba's, and the robber made a chalk mark on the door.

But Morgiana saw it, and, suspecting something, made a similar mark on several other doors in the street. So when the robbers came one night in a body they could not tell which was the right house. Then the captain of the robbers was very angry, and when they got back to the forest he cut off the head of the robber who had failed to find the house. Instead of forty robbers, there were now thirty-nine.

Then another went into the town, and made a red mark on Ali Baba's door, thinking that would be sure to distinguish it. But Morgiana saw it, and made a similar mark on the other doors. The robbers again failed to find the house, and the second robber had his head cut off. Instead of thirty-nine there were now thirty-eight. Then the captain came himself, and having had the house pointed out to him by the cobbler, looked at it well so that he should not mistake it again. He found it better to trust his own observation, rather than rely on other people, or on mechanical devices.

Very well satisfied with his journey, he returned to the forest. When he came into the cave, where the troop waited for him, he said, "Now, comrades, nothing can prevent our full revenge; I am certain of the house, and in my way hither I have thought how to put it in execution, and if any one knows a better expedient*, let him communicate it." Then he told them his contrivance; and as they approved of it, he ordered them to go into the towns and villages about, and buy nineteen mules, and thirty-eight large leather jars, one full of oil, and the others all empty.

In two or three days' time the robbers purchased the mules and jars, and as the mouths of the jars were rather too narrow for his purpose, the captain caused them to be widened; and

after having put one of his men into each, with the weapons which he thought fit, leaving open the seam which had been undone to leave them room to breathe, he rubbed the jars on the outside with oil from the full vessel.

Things being thus prepared, when the nineteen mules were loaded with thirty-seven robbers in jars and the jar of oil, the captain, as their driver, set out with them, and reached the town by the dusk of the evening, as he intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to have knocked ; but was prevented by his sitting there, after supper, to take a little fresh air.

The captain stopped his mules, and said to him, "I have brought some oil here, a great way, to sell at to-morrow's market ; and it is now so late, that I do not know where to lodge. If I should not be troublesome to you, do me the favour to let me pass the night with you, and I shall be very much obliged to you."

Though Ali Baba had seen the captain of the robbers in the forest, and had heard him speak, it was impossible for him to know him in the disguise of an oil-merchant. He told him he should be welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a slave he had, and

ordered him, when the mules were unloaded, not only to put them into the stable, but to give them corn and hay; and then went to Morgiana, to bid her get a good hot supper for his guest, and make him a good bed.

He did more. To make his guest as welcome as possible, when he saw the captain had unloaded his mules, and that they were put into the stable as he ordered, and he was looking for a place to pass the night in the air, he brought him into the hall where he received his company, telling him he would not suffer him to be in the court. The captain excused himself, on pretence of not being troublesome, but really to have room to execute his design; and it was not till after the most pressing importunity that he yielded. Ali Baba, not content to keep company with the man who had a design on his life till supper was ready, continued talking with him till it was ended, and repeating his offer of service.

The captain rose up at the same time, and went with him to the door; and while Ali Baba went into the kitchen to speak to Morgiana, he went into the yard, under pretence of looking at his mules. Ali Baba, after charging Morgiana afresh to take great care of his guest, said to her, "To-morrow I design to go to the bath before day: take care my bathing linen be ready, and

give them to Abdallah" (which was the slave's name), "and make me some good broth against I come back." After this he went to bed.

In the meantime, the captain of the robbers went from the stable to give his people orders what to do; and beginning at the first jar, and so on to the last, said to each man, "As soon as I throw some stones out of the chamber window where I lie, do not fail to cut the jar open with the knife you have about you, pointed and sharpened for the purpose, and come out, and I will be presently with you." After this he returned into the kitchen, and Morgiana, taking up a light, conducted him to his chamber, where, after she had asked him if he wanted anything, she left him. He, to avoid any suspicion, put the light out soon after, and laid himself down in his clothes, ready to rise again quickly.

Morgiana, remembering Ali Baba's orders, got his bathing linen ready, and ordered Abdallah, who was not then gone to bed, to set on the pot for the broth; but while she skimmed the pot the lamp went out, and there was no more oil in the house, nor any candles. What to do she did not know, for the broth must be made. Abdallah, seeing her very uneasy, said, "Do not fret, and tease yourself, but go into the yard, and borrow some oil out of one of the jars."

Morgiana thanked Abdallah for his advice; and while he went to bed, near Ali Baba's room, that he might be the better able to rise and follow Ali Baba to the bath, she took the oil-pot, and went into the yard; and as she came nigh the first jar, the robber within said softly, "Is it time?"

Though the robber spoke low, Morgiana was struck with the voice the more, because the captain, when he unloaded the mules, opened this and all the other jars, to give air to his men, who were ill enough at their ease, without wanting room to breathe.

Any other slave but Morgiana, so surprised as she was to find a man in a jar, instead of the oil she wanted, would have made such a noise as to have given an alarm, which would have been attended with ill consequences. But Morgiana, apprehending immediately the importance of keeping the secret, and the danger Ali Baba, his family, and she herself, were in, and the necessity of applying a speedy remedy without noise, conceived at once the means, and collecting herself without showing the least emotion, answered, "Not yet, but presently." She went in this manner to all the jars, giving the same answer, till she came to the jar of oil.

By this means, Morgiana found that her master

Ali Baba, who thought that he had entertained an oil-merchant, had admitted thirty-eight robbers into his house, looking on this pretended merchant as their captain. She made what haste she could to fill her oil-pot, and returned into her kitchen. As soon as she had lighted her lamp, she took a great kettle, and went again to the oil jar, filled the kettle with oil, and set it on a great wood fire to boil ; and as soon as it boiled, went and poured enough into every jar to stifle and destroy the robber within.

When this action, worthy of the courage of Morgiana, was executed without any noise, as she had intended, she returned into the kitchen with the empty kettle, and shut the door. She put out the great fire she had made to boil the oil, and leaving just enough to make the broth, put out also the lamp, and remained silent, resolving not to go to bed till she had observed, through a window of the kitchen which opened into the yard, what was to follow, as far as the darkness of the night permitted.

She had not waited a quarter of an hour, before the captain of the robbers waked, got up, and opened the window ; and finding no light, and hearing no noise, nor any one stirring in the house, gave the signal, by throwing little stones, several of which hit the jars, as he doubted not

by the sound they gave. Then he listened, and neither hearing nor perceiving anything whereby he could judge that his companions stirred, he began to grow very uneasy, and threw stones again a second and third time, and could not comprehend the reason that none of them should answer to his signal.

Cruelly alarmed, he went softly down into the yard, and going to the first jar, and asking the robber, whom he thought alive, if he was asleep, he smelted the hot boiled oil, which sent forth a steam out of the jar, and knew thereby that his plot to murder Ali Baba and plunder his house was discovered. Examining all the jars one after another, he found that all his gang were dead; and by the oil he missed out of the last jar, he guessed at the means and manner of their deaths. Enraged to despair at having failed in his design, he forced the lock of a door, that led from the yard to the garden, and, climbing over the walls of several gardens, at last made his escape.

When Morgiana heard no noise, and found, after waiting some time, that the captain did not return, she guessed that he chose rather to make his escape by the gardens than by the street-door, which was double locked. Satisfied and pleased to have succeeded so well, and secured the house, she went to bed and fell asleep.

Ali Baba rose before day, and, followed by his slave, went to the baths, entirely ignorant of the amazing incident that had happened at home ; for Morgiana did not think it right to wake him before for fear of losing her opportunity ; and afterwards she thought it needless to disturb him.

When he returned from the baths, and the sun had risen, he was very much surprised to see the oil jars, and that the merchant was not gone with the mules. He asked Morgiana, who opened the door, and had let all things stand as they were, that he might see them, the reason of it.

“Good master,” answered she, “God preserve you and all your family ! You will be better informed of what you wish to know when you have seen what I have to show you, if you will give yourself the trouble to follow me.”

As soon as Morgiana had shut the door, Ali Baba followed her ; and when she brought him into the yard, she bade him look into the first jar, and see if there was any oil. Ali Baba did so, and seeing a man, started back frightened, and cried out. “Do not be afraid,” said Morgiana ; “the man you see there can neither do you nor anybody else any harm. He is dead.”—“Ah, Morgiana !” said Ali Baba, “what is it you show me ? Explain the meaning of it to me.”—“I will,” replied Morgiana ; “moderate your astonish-

ment, and do not excite the curiosity of your neighbours ; for it is of great importance to keep this affair secret. Look in all the other jars."

Ali Baba examined all the other jars, one after another ; and when he came to that which had the oil in it, he found it greatly sunk, and stood for some time motionless, sometimes looking on the jars, and sometimes on Morgiana, without saying a word, so great was his surprise : at last, when he had recovered himself, he said, "And what is become of the merchant ?"

" Merchant !" answered she : " he is as much one as I am. I will tell you who he is, and what is become of him ; but you had better hear the story in your own chamber ; for it is time for your health that you had your broth after your bathing."

While Ali Baba went into his chamber, Morgiana went into the kitchen to fetch the broth, and carry it to him : but before he would drink it, he first bade her satisfy his impatience, and tell him the story with all its circumstances ; and she obeyed him.

When Morgiana had left off speaking, Ali Baba was so sensible of the great service she had done him, that he said to her, " I will not die without rewarding you as you deserve : I owe my life to you, and for the first token of my acknowledg-

ment I will give you your liberty from this moment, till I can complete your recompense as I intend.

“I am fully persuaded with you that the robbers have laid all manner of snares for me. God, by your means, has delivered me from them, and I hope will continue to preserve me from their wicked designs, and by averting the danger which threatened me, will deliver the world from their persecution and their cursed race. All that we have to do is to bury the bodies of these pests of mankind immediately, and with all the secrecy imaginable, that nobody may suspect what has become of them. But that Abdallah and I will undertake.”

Ali Baba’s garden was very long, and shaded at the farther end by a great number of large trees. Under these trees he and the slave went and dug a trench, long and wide enough to hold all the robbers, and as the earth was light, they were not long doing it. Afterwards they lifted the bodies out of the jars, took away their weapons, carried them to the end of the garden, laid them in the trench, and levelled the ground again. When this was done, Ali Baba hid the jars and weapons ; and as for the mules, as he had no occasion for them, he sent them at different times to be sold in the market by his slave.

While Ali Baba took these measures to prevent the public from knowing how he came by his riches in so short a time, the captain of the forty robbers returned to the forest in great mortification. He entered the cave, and the loneliness of the dark place seemed frightful to him.

“Where are you, my brave lads,” cried he, “old companions of my watchings, inroads, and labour? What can I do without you? Did I collect you to lose you by so base a fate, and so unworthy your courage? Had you died with your sabres in your hands, like brave men, my regret had been less! When shall I get so gallant a troop again? And if I could, can I undertake it without exposing so much gold and treasure to him who hath already enriched himself out of it?

“I cannot, I ought not to think of it, before I have taken away his life. I will undertake that myself, which I could not accomplish with so powerful assistance; and when I have taken care to secure this treasure from being pillaged, I will provide for it new masters and successors after me, who shall preserve and augment it to all posterity.”

This resolution being taken, he was not at a loss how to execute it; but, easy in his mind, and full of hopes, he slept all that night very quietly.

When he awoke early next morning, he dressed

himself, agreeably to the project he had in his head, and went to the town, and took a lodging in an inn. And as he expected that what had happened at Ali Baba's might make a great noise in the town, he asked his host, by way of discourse, what news there was in the city. Upon which the innkeeper told him a great many things, which did not concern him in the least.

He judged by this, that the reason why Ali Baba kept this affair so secret was for fear people should know where the treasure lay, and the means of coming at it; and because he knew his life would be sought upon account of it. And this urged the captain the more to neglect nothing to rid himself of so dangerous a person.

The next thing that he did was to provide himself with a horse, to convey a great many sorts of rich stuffs and fine linen to his lodging, which he did by a great many journeys to the forest, but with all the necessary precautions imaginable to conceal the place whence he brought them. In order to dispose of the merchandizes, when he had amassed them together, he took a furnished shop, which happened to be opposite to that which was Cassim's, and which Ali Baba's son had not long occupied. . . .

He strove to cultivate his friendship, more particularly when, two or three days after he was

settled, he recognized Ali Baba, who came to see his son. When he was gone, he learnt from his son who he was. He increased his attentions, made him some small presents, and often asked him to dine and sup with him ; and treated him very handsomely.

Ali Baba's son did not care to lie under such obligation to him without making the like return ; but was so much straitened for want of room in his house, that he could not entertain him so well as he wished. He therefore acquainted his father Ali Baba with his intention, and told him that it did not look well for him to receive such favours without inviting the man again.

Ali Baba, with great pleasure, took the treat upon himself. "Son," said he, "to-morrow (Friday), which is a day that the shops of such great merchants as he and yourself are shut, get him to take a walk with you after dinner, and as you come back, pass by my door and call in. It will look better to have it happen accidentally, than if you gave him a formal invitation. I will go and order Morgiana to provide a supper."

The next day, after dinner, Ali Baba's son and the merchant met by appointment, and took their walk, and as they returned, Ali Baba's son led him through the street where his father lived. When they came to the house, he stopped and

knocked at the door. "This, sir," said he, "is my father's house ; who, upon the account I have given him of your friendship, charged me to procure him the honour of your acquaintance."

Though it was the sole aim of the pretended merchant to introduce himself into Ali Baba's house, that he might kill him without hazarding his own life or making any noise, yet he excused himself, and offered to take his leave. But a slave having opened the door, Ali Baba's son took him obligingly by the hand, and in a manner forced him in.

Ali Baba received the visitor with a smiling countenance, and in the most courteous manner he could wish. He thanked him for all the favours he had done his son, adding that the obligation was the greater, as he was a young man not very well acquainted with the world. The merchant returned the compliment by assuring Ali Baba that though his son might not have acquired the experience of older men, he had good sense equal to the experience of many others.

After a little more conversation on different subjects, the visitor offered again to take his leave. But Ali Baba stopped him and said, "Where are you going, sir, in so much haste ? I beg you would do me the honour to sup with

me, though what I have to give you is not worth your acceptance. But, such as it is, I hope you will accept it as heartily as I give it."

"Sir," replied the merchant, "I am thoroughly persuaded of your good will, and if I do not accept your obliging invitation, I beg of you to believe that it does not proceed from any slight or intention to affront, but from a certain reason, which you would approve of if you knew it."

"And what may that reason be, sir," replied Ali Baba, "if I may be so bold as to ask you?"—"It is," answered the merchant, "that I can eat no victuals that have any salt in them; therefore judge how I should look at your table."—"If that is the only reason," said Ali Baba, "it ought not to deprive me of the honour of your company at supper; for, in the first place, there is no salt ever put into my bread, and for the meat we shall have to-night I promise you there shall be none. I will go and take care of that. Therefore you must do me the favour to stay; I will come again immediately."

Ali Baba went into the kitchen, and ordered Morgiana to put no salt to the meat that was to be cooked that night; and to make quickly two or three dishes besides what he had ordered, but be sure to put no salt in them.

Morgiana, who was always ready to obey her

master, could not help, this time, seeming dissatisfied at his new order. "Who is this difficult man," said she, "who eats no salt with his meat? Your supper will be spoiled, if I keep it back so long."—"Do not be angry, Morgiana," replied Ali Baba; "he is an honest man; therefore do as I bid you."

Morgiana obeyed, though with no little reluctance, and had a curiosity to see this man who ate no salt. To this end, when she had done what she had to do in the kitchen, and Abdallah laid the cloth, she helped to carry up the dishes; and looking at the merchant, knew him at the first sight to be the captain of the robbers, notwithstanding his disguise; and examining him very carefully, perceived that he had a dagger hid under his garment.

"I am not surprised," said she to herself, "that this wicked wretch, who is my master's greatest enemy, would eat no salt¹ with him, since he intends to assassinate him; but I will prevent him."

When Morgiana had sent up the supper by Abdallah, while they were eating, she made the necessary preparations for executing one of the boldest acts which could be thought on, and had

¹ A Mohammedan holds it as a point of honour not to attack a man after eating of his salt.

just done, when Abdallah came again for the dessert of fruit, which she carried up, and as soon as Abdallah had taken the meat away, set it upon the table. After that, she set a little table and three glasses by Ali Baba, and going out, took Abdallah along with her to go to supper together, and to give Ali Baba the more liberty of conversation with his guest.

Then the pretended merchant, or rather captain of the robbers, thought he had a favourable opportunity to kill Ali Baba. "I will," said he to himself, "make the father and son both drunk; and then the son, whose life I intend to spare, will not be able to prevent my stabbing his father to the heart; and while the slaves are at supper, or asleep in the kitchen, I can make my escape over the gardens as before."

Instead of going to supper, Morgiana dressed herself neatly with a suitable head-dress like a dancer, girded her waist with a silver-gilt girdle, to which there hung a dagger with a hilt and guard of the same metal, and put a handsome mask on her face. When she had thus disguised herself, she said to Abdallah, "Take your tabor* and let us go and divert our master and his son's guest, as we do sometimes when he is alone."

Abdallah took his tabor, and played before Morgiana all the way into the hall. She, when

she came to the door, made a low curtsey, with a deliberate air, to make herself taken notice of, and by way of asking leave to show what she could do. Abdallah, seeing that his master had a mind to say something, left off playing.

“Come in, Morgiana,” said Ali Baba, “and let my friend see what you can do, that he may tell us what he thinks of you. But sir,” said he, turning towards the merchant, “do not think that I put myself to any expense to give you this diversion, since these are my slave and my cook and housekeeper ; and I hope you will not find the entertainment they give us disagreeable.”

The robber captain, who did not expect this diversion after supper, began to fear that he should not have the opportunity that he thought he had found ; but hoped, if he missed it now, to have it another time, by keeping up a friendly correspondence with the father and son. Therefore, though he could have wished Ali Baba would have let it alone, he pretended to be obliged to him for it, and had the complaisance to express a pleasure at what he saw pleased his host.

As soon as Abdallah saw that Ali Baba and the merchant had done talking, he began to play on the tabor, and accompanied it with an air ; to which Morgiana, who was an excellent dancer, danced after such a manner, as would have

created admiration in any other company but that before which she now exhibited, among whom, perhaps, none but the merchant was in the least attentive to her:

After she had danced several dances with the same propriety and strength, she drew the poniard*, and holding it in her hand, danced a dance, in which she outdid herself, by the many different figures and light movements, and the surprising leaps and wonderful exertions with which she accompanied it. Sometimes she presented the poniard to one's breast, and sometimes to another's, and oftentimes seemed to strike her own.

At last, as if she were out of breath, she suddenly snatched the tabor from Abdallah with her left hand, and holding the dagger in her right, presented the other side of the tabor, after the manner of those who get a livelihood by dancing, and solicit* the liberality of the spectators.

Ali Baba put a piece of gold into the tabor, as did also his son ; and the merchant, seeing that she was coming to him, had pulled his purse out of his bosom to make her a present. But while he was putting his hand into it, Morgiana, with a courage and resolution worthy of herself, plunged the dagger into his heart.

Ali Baba and his son, frightened at this action,



MORGIANA DANCING.

cried out aloud. "Unhappy wretch!" exclaimed Ali Baba, "what have you done to ruin me and my family?"—"It was to preserve you, not to ruin you," answered Morgiana; "for see here," said she (opening the man's garment, and showing the dagger), "what an enemy you had entertained! Look well at him, and you will find him to be both the pretended oil-merchant and the captain of the gang of forty robbers. Remember, too, that he would eat no salt with you; and what would you have more to persuade you of his wicked design? Before I saw him, I suspected him as soon as you told me you had such a guest. You now find that my suspicion was correct."

Ali Baba, who immediately felt the new obligation he had to Morgiana for saving his life a second time, embraced her. "Morgiana," said he, "I gave you your liberty, and then promised you that my gratitude should not stop there, but that I would soon complete it. The time is come for me to give you a proof of it, by making you my daughter-in-law."

Then he said to his son, "I believe you, son, to be so dutiful a child, that you will not refuse Morgiana for your wife. You see that the robber sought your friendship with a treacherous design to take away my life; and, if he had succeeded,

there is no doubt but he would have sacrificed you also to his revenge. Consider, that by marrying Morgiana, you marry the support of my family and your own."

The son, far from shewing any dislike, readily consented to the marriage ; not only because he would not disobey his father, but that his inclination prompted him to it.

After this, they thought of burying the captain of the robbers with his comrades, and did it so privately that nobody knew anything of it.

A few days afterwards, Ali Baba celebrated the nuptials of his son and Morgiana with great solemnity and a sumptuous feast, and the usual dancing and spectacles. He had the satisfaction to see that his friends and neighbours, whom he had invited, had no knowledge of the true motives of that marriage ; but that those who were not unacquainted with Morgiana's good qualities commended his generosity and goodness of heart.

Ali Baba refrained for a long time after this from going again to the robbers' cave, from the time he brought away his brother Cassim, for fear of finding any there, and being surprised by them. He kept away after the death of the thirty-seven robbers and their captain, supposing the other two robbers, whom he could get no account of, might be alive.

But at the year's end, when he found they had not made any attempt to disturb him, he had the curiosity to make another journey, taking the necessary precautions for his safety. He mounted his horse, and when he came to the cave, and saw no footsteps of men or horses, he looked upon it as a good sign. He alighted off his horse, and tied him to a tree; and presenting himself before the door, pronounced the words, *Open, Sesame.*

The door opened, and he went in. By the condition he found things in, he judged that nobody had been there since the captain, when he fetched the goods for his shop, and that the gang of forty robbers was completely destroyed. He never doubted he was the only person in the world who had the secret of opening the cave, and that all the treasure was solely at his disposal; and having brought with him a wallet*, into which he put as much gold as his horse would carry, he returned to town.

Afterwards Ali Baba took his son to the cave, and taught him the secret, which they handed down to their posterity; and using their good fortune with moderation, lived in great honour and splendour, serving the greatest offices of the city. .

GLOSSARY

[*N.B.—The numbers in brackets refer to the pages where the words occur. The meaning given is that in the present context.*]

Abject (18), outcast, degraded, mean-spirited.

admonitions (18), warnings, advice, reproof. Here, perhaps, "stories told as warnings."

Allah (10), God.

ambergris (24), an Arabian scent or perfume.

apparatus (56), rigging, tackle, gear and furniture of the ship.

arbour (78), a leafy retreat, a summer-house.

avarice (100), greed for money.

bale (55), a large parcel of goods or merchandise.

banditti (124), bandits, or outlaws.

Barmecide (21), a member of a noble Persian family called the Barmecides, or descendants of Barmak. They were very powerful in the time of Haroun Alra-shid, and one of them, Giafar (or Ja'afar), often figures in "The Arabian Nights" as the Caliph's Grand Vizier and companion. For some reason the Caliph became offended with them, and suddenly put the whole family to death.

bhang (31), some kind of drug, which made a person unconscious.

bond (35), a writ, or written order.

brocade (79), variegated silk.

Caliph (also spelt Calif, Khalif, Khalifa), a title assumed by the successors of Mahomet. Literally, a successor (pp. vii and 28).

canopy (79), a covering carried on poles.

chid (52), scolded, reproved.

chrysolite (79), a precious stone of a golden or yellow colour.

cinnamon (70), the inner bark of the cinnamon-tree, a spice.

conform to (26), to act in accordance with, or behave appropriately to.

devastator (55), one who lays waste and destroys.

dilate (63), expand, open out, enlarge.

disbursements (14) payments from a purse. (French, *bourse*.)

dishevel (45), make untidy, disarrange.

dissimulation (118), pretence, hiding one's real feelings, purposes, or character.

dissipation (54), spending, scattering, wasteful expenditure.

dowry (16 and 108), a sum given to a bride as a wedding gift, by the bridegroom (as here), or by her parents.

Emir (14), an Arabian nobleman.

equipage (124), dress, outfit.

essences (16), scents, perfumes.

ever (22), jug.

exempt (13), release, let off.

expedient (136), plan, means, device.

Genie (102), a spirit or demon.

Genii (36), (or Genies), spirits or demons.

habituated (48), used, accustomed.

hazard (106), risk, danger.

horizontally (94), in a flat position, on a level with the horizon.

Imam (31), the chief minister of a mosque.

immersed (55), plunged, deeply occupied.

inadvertently (40), heedlessly, without giving a thought to it.

incense (93), spices and gums, which, when burned, give off a fragrant smoke. Used in religious rites.

jasinth (80), a precious stone of a purple colour (hyacinth).

mace (76), a heavy metal rod or club.

magician (90), one who practises magic, enchanter, sorcerer.

Mahomet. See Mohammed.

mamlouk (35), a white-skinned slave manifest, to (22), show, display.

Mohammed, the great prophet and founder of Islam, the Mohammedan religion. Born about A.D. 570 at Mecca; died A.D. 632. Other ways of spelling his name are Mahomed, Mahomet, and Muhammad.

mosque (31), a Mohammedan temple.

musk (24), a thick, strong-scented liquid substance, obtained from the musk-deer, and used in medicine, cookery, and perfumery.

niche (97), a recess in a wall, usually for a statue or other ornament.

pernicious (121), wicked, evil.

poniard (154), dagger.

predicament (39), an awkward situation.

pumpkin (63), a gourd-shaped vegetable, like a large vegetable marrow, with a hard rind, which, when dried, can be scooped out and used as a drinking-vessel.

rendezvous (124), place of meeting by arrangement. (French word, pronounced *ron-day-voo.*)

replenisher (55), one who keeps up.

soc (56), a fabulous bird, big enough to fly away with an elephant in each claw and one in its beak.

sesame (125), a kind of grain, cultivated throughout the East for the sake of the oil contained in the seeds.

sheikh (81 and 60), an Arab chief. The word is used in addressing a stranger, as in English we use the word 'sir.'

solicit (154), to ask for, beg for.

solicitude (10), care, anxiety.

Solomon, seal of (41). Legend tells that Solomon could control spirits by means of a magic seal, which had on it a pentacle, or five-pointed geometrical figure, with an inscription representing the Hebrew name of God.

span (75), as a measure of length, 9 inches. Originally the space from the end of the thumb to the end of the little finger on a man's outstretched hand.

stake (52), that which is risked in a bet or wager.

tabor (152), a small drum or tambourine.

tenacious (54), holding fast, retentive.

terminator (15), one who brings to an end. "Terminator of delights," an Eastern phrase for "ath."

turban (45), an Eastern head-dress, consisting of a long piece of stuff wound round and round.

ultramarine (32), a deep blue colour, as of the sea.

vagabond (89), idle wanderer, loafer.

vehement (57), furious.

vestibule (21) entrance-hall.

virago (74), a bold, man-like woman.

Vizier (10), the chief Minister of State in an Eastern Court.

wag (28), funny fellow, joker.

wager (50), bet.

wallet (158), bag, knapsack.

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